DOCUMENT RESUME

ED 172 846 JC 790 368

AUTHOR	Strasser, William C.
TITLE	For the Community: Continuing General Education. Community Colleges and General Education: Three Perspectives. Part 3.
INSTITUTION	Montgomery Coll., Rockville, Md.
PUB DATE	May 79
NOTE	144p.
EDRS PRICE	MF01/PC06 Plus Postage.
DESCRIPTORS	*Adult Education; Adult Students; College Curriculum; Community Colleges; *Curriculum Design; *Curriculum Development; Curriculum Planning; Enrollment Projections; Enrollment Trends; Ethnic Studies; *General Education; *Junior Colleges; Junior College Students; *Multicultural Education; Student Characteristics

ABSTRACT

This analysis of the curricular program for continuing general education of Montgomery College (MC) is presented in the context of the ongoing and increasing effort to provide continuing education to the nation's adult population. Section I discusses general education in the context of the public two-year college and its special curriculum. Section II discusses the distinction between "general education" and other aspects of the curriculum; presents several illustrative formats for general education programs; outlines a taxonomy of eight types of courses; and presents a two-level plan of "general studies" (or fields of knowledge) and "integrative studies" designed to stimulate analysis and application of knowledge from various fields. Section III discusses characteristics of the student population to be served by a general education program, specifically covering age, sex, and family income. It also includes three- and five-year population and enrollment projections. Section IV describes the current state of the curriculum at MC in terms of its legal, administrative, and policy dimensions. The report concludes with Section V on implications of the preceding discussions and recommendations for a continuing general education program. Suggested course titles are appended as well as a general resource bibliography and a special annotated bibliography designed to assist planners of general education courses related to multicultural themes. (DR)

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COMMUNITY COLLEGES AND GENERAL EDUCATION: THREE PERSPECTIVES

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Part 3

For the Community: Continuing General Education

by William C. Strasser

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PREFACE

Collegiate curricular reformation for the 1980's is a major topic of discussion and debate throughout the United States at present. The Carnegie Foundation and the Carnegie Council on Policy Studies in Higher Education, as well as other organizations and many educators and commentators, have published analyses and recommendations on this topic. Within the collegiate curriculum, the segment related to "general education" has been a major focus of discussion and concern. The Carnegie Foundation called for a much greater coherence in collegiate approaches to general education, in part, at least, to overcome the drift that has taken place in this segment of the curriculum during the past 15 to 25 years.

Because of its differential nature among types of institutions of higher education in the United States, the community college has need, perhaps, for a different perspective on general education as a part of the collegiate curriculum. The "differentness" of the community college lies in its limited but broad role as a public two-year college (including in its curriculum the traditional liberal arts and sciences, as well as a multitude of career-related studies), the great heterogeneity of its student body, its orientation to its local community, and its almost exclusively "commuter" orientation, among other considerations. From this particular type of role for the community college evolve some relatively unique perspectives on, and approaches to, the reformation of general education as a part of the collegiate curriculum.

Montgomery College, a public community college located in Montgomery County, Maryland, several years ago began to consider the possibility of developing an approach to general education, an approach that might be appropriate for a multi-campus community college. During the past year or so, a set of papers was developed under the auspices of the College in order to analyze general education within the context of the community college. These papers are intended as a framework of ideas that might be useful to Montgomery College as it considers whether and how it should develop a general education program for its own students.

Three of these papers are being made available to faculty and others at the College, and are being reproduced for distribution to those who may wish to gain perspective on the community college and general education. The three papers represent three different perspectives, and each is published and bound separately, constituting a related series on the same topic. The three-part series itself is titled Community Colleges and General Education: Three Perspectives. Each paper, however, carries a separate subtitle, which is the title of the particular paper prepared by the author. This paper is one of the three papers being published in this series.

The first paper, Part One, titled "Revitalizing General Education in the Community College," was written by Dr. Algo D. Henderson and Dr. Jean G. Henderson, and was presented at a panel forum held at Montgomery College in May 1978. The Hendersons, well-known authors in the field of higher education and scholars who are long experienced in administering and teaching in higher education, present in their paper an overview and a critique. Their scholarship and practical perspective represent a useful and substantial analytical framework, drawn from their many years of experience in such roles as college and university professors, college president, researcher, and college administrator.

Dr. LaVerne W. Miller, Professor and Director, Office of Learning Resources, Takoma Park Campus, Montgomery College, is the author of Part Two, "General Education -- 'Dream of Coherence'." Dr. Miller's insights, based upon many years of teaching and administering in the community college, are brought to bear on this topic from the point of view of a faculty member well-known and respected as a professor. Her paper was presented at the same panel forum as the Hendersons' paper.

William C. Strasser, President of Montgomery College, is the author of Part Three, "For the Community--Continuing General Education." Dr. Strasser has served as President of Montgomery College for more than a decade and has taught and administered in various educational organizations and institutions. His paper is in effect a report to the College's Board of Trustees, and is a curricular analysis of one institution and an illustrative proposal to establish a program of "continuing general education" at Montgomery College. Within his paper is a special annotated bibliography that may be helpful to those who wish to develop general education courses especially related to intercultural and multicultural themes.

May 1979

For the Community: Continuing General Education

by William C. Strasser

Dr. William C. Strasser is President and Professor at Montgomery College, Maryland. His previous experience includes also serving as:

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FOREWORD AND ACKNOWLEDGMENTS

"Civilized beings are those who survey the world with some large generality of understanding."[1]

"The individual's need for self-renewal and for advancing in a job or career with continually changing requirements, and the desire of a better educated society to seek pleasure and stimulation in learning have combined with increased leisure to create a self-generating learning force."[2]

"There is no absolute knowledge. And those who claim it, whether they are scientists or dogmatists, open the door to tragedy. All information is imperfect. We have to treat it with humility. That is the human condition..."[3]

"If we are anything, we must be a democracy of the intellect. We must not perish by the distance between people and government, between people and power, by which Babylon and Egypt and Rome failed. And that distance can only be conflated, can only be closed, if knowledge sits in the homes and heads of people with no ambition to control others, and not up in the isolated seats of power."[4]

"We want the largest possible number of participants in democratic discussion, and the tens of thousands that the University of California enrolls are proof of the seriousness of the effort. We want these students to believe that, in a democracy, they are sovereign; they have the right and the responsibility and the power to decide. And we want also to train leaders--men and women who are equipped with the knowledge, self-confidence and self-esteem to decide for others and win acceptance for their will. That is the meaning of leadership. We ask, at the same time, for leaders and for followers who are told that leadership belongs to them."[5]

"When the history of higher education in our time is written, one of the major paradoxes that may be described is that we spent so much time bewailing 'declining demand' at the very moment that opportunity existed for the greatest expansion in educational services that had ever occurred."[6]

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[1] Alfred North Whitehead (Modes of Thought, 1938, p. 5), The Carnegie Foundation for the Advancement of Teaching, Missions of the College Curriculum, p. 10.

[2] 40 Million Americans in Career Transition, 1978, page V.

[3] J. Bronowski, Ascent of Man, p. 353.

[4] Bronowski, op. cit., p. 435.

[5] John Kenneth Galbraith, The Age of Uncertainty, p. 338.

[6] Future Directions for a Learning Society, College Entrance Examination Board, p. 10.

These quotations range over the interests and concerns of several distinguished Americans, and of a distinguished American institution. All of the quotations, taken together, provide a broad topical framework for the content of this report on "continuing general education" and Montgomery College. These topics--knowledge, education for the public, contemporary civilization, and democracy--create a context for the role and scope of a program of "continuing general education" that could, and probably should, be developed and offered by Montgomery College. This concept of "continuing general education" for adults represents a somewhat broader focus for collegiate general education than likely has been characteristic of American higher education in the 20th Century. (See the definition of this concept in the "Glossary," Appendix G, at the end of the report.)

The basic premise of the discussion of continuing general education, as represented in this report, is that the community college is in a unique position in American higher education to contribute to the continuing dissemination and maintenance of general knowledge in a contemporary context. Such a continuing renewal is appropriate and necessary for the American adult public, regardless of whether those who pursue continuing general education are matriculated for a college degree or are citizens who seek a greater understanding of the times and circumstances in which they live. Such general knowledge is the base for the intellectual life of "civilized beings" (to use Whitehead's term) and for the leaders and followers in a democracy (to use Galbraith's concept) and for the preservation and cultivation of a democracy of the intellect (to use Bronowski's terms). A publicly accessible program of continuing general education, in this time of rapid social and intellectual change, is important and essential if contemporary Americans are meaningfully to continue to be a part of their own democracy of government and if they are to continue to develop that self-awareness necessary for intelligent and continuing participation in the affairs of the home and the institutions of their own government and community. With local accessibility to higher knowledge as one of its unique commitments, the community college should and can provide a continuing general education for both its degree-oriented students and the general public who populate its geographic area of service.

At this time, there is in process in the United States widespread reexamination of public education and education for the public, particularly with reference to questions about the role and effectiveness of the various institutions committed to the education of adults beyond the typical age of secondary school students. For example, the Carnegie Foundation's Council on Policy Studies in Higher Education has issued extensive reports and recommendations regarding the refocusing and repatterning of various American institutions of higher education. The College Entrance Examination Board has begun to explore its role in the changing educational context of the late 20th Century. The Carnegie Commission on public broadcasting has called for major changes and improvements in the content and educational role of public television, among other broadcasting media. Newspapers, magazines, and journals comment on the actions and concerns of local, state, and federal governments, as those governments engage in reassessing, from month to month and year to year, the role, scope, and priorities that public colleges and universities should address. All of these agents and agencies are beginning to create a relatively widespread effort to reshape many institutions which have responsibility for the education of the adult public in America--and many suggest or call for improvement in adult accessibility to institutions that provide contemporary knowledge for the adult public.

This report reflects this ongoing and increasing effort to provide for the continuing education of the adult public in America. Though it is written in the spirit of a larger context, the report in effect ultimately is an analysis of parts of the curricular program of one particular community college, Montgomery College, which is in the process of exploring what type of general education, if any, should characterize its offerings in the future. The report emerges from processes that have been unfolding internally at the College during the past several years or more, processes directed toward institutional self study and an assessment of the College's own role and scope in its own community. More specifically, the origin of the report is the request of the Board of Trustees of the College that the President examine some of the changes taking place in higher education and make recommendations which might be useful to the College in its further evolution as a community institution of higher education. The President, for reasons presented in the various sections of this report, chose to define those changes as opportunities that could make possible the creation of "continuing general education" as one of the program commitments of the College.

The report is organized in five major sections. The organizing theme of the paper is the belief that Montgomery College, as a community college, can and should turn its attention to the development of a program of continuing general education for the adult community, in addition to its other institutional commitments. The main concepts that are explored in this report are represented in the headings of each major section--community colleges and general education, some illustrative curricular formats that might serve as useful frameworks for a program of continuing general education, the many people who can be served by community colleges (and particularly by Montgomery College), the nature of the current curricular offerings of Montgomery College, and, in the last major section of the report, the implications and recommendations of the report, stated in summary terms. Finally, the appendices contain a variety of illustrative concepts, a glossary of terms, and a resource bibliography for those who may wish to pursue aspects of the topics covered in the report. The bibliography also contains a special section on cultural and intercultural references that may be especially helpful to those persons interested in developing college courses related to various cultures and intercultural topics.

Acknowledgment should be given to some of the people who have made possible the development of the report. To the Board of Trustees of Montgomery College, for their interest in considering the changing context of community colleges and for their assignment to me to pursue x

this matter, I should like to express my deep appreciation and recognition. I trust that the report will be of interest and value to the Board and to the College as they consider the continuing evolution of the programs and services of Montgomery College. Also, to two colleagues at the University of California at Berkeley, Dr. Dale Tillery and Dr. Martin Trow, who sponsored my affiliation with the University as a Visiting Scholar and Research Associate during the academic year 1978-1979 for the purpose of preparing this report, I am most cordially appreciative. Their support and the stimulation they have made possible through the University's Center for Studies in Higher Education have been instrumental and essential to me as I have attempted to develop the ideas in this report. To Janet Ruyle, Assistant Director of the Center, I owe an acknowledgment for her generous help in making many arrangements during the past year to allow me to use the resources of the University and to be comfortably accommodated with office space. To Dr. Arthur Levine, of the Carnegie Council on Policy Studies in Higher Education, in Berkeley, California, my appreciation for his comments on some of my ideas and for the very substantive and useful material he has compiled in his publication Handbook on Undergraduate Curriculum. To Deanna Marquart, Research Assistant for the Center for Studies in Higher Education, I express my appreciation for her research in developing the major part of the annotated bibliography on cultural and intercultural topics. To my secretary, Ruth Camp, I offer my appreciation for her excellent work in preparing the typewritten manuscript and in assembling the final document. To Helmuth Froeschle, Director of Public Information at the College, and Paul Sharp, his assistant, I note my appreciation for their assistance in the publication of the report. To these people, and many others, I express gratitude for the opportunity to undertake this project and to submit the consequent ideas.

William C. Strasser

June 1979

SECTION I:

COMMUNITY COLLEGES AND GENERAL EDUCATION: A NEW CONTEXT

COMMUNITY COLLEGES AND GENERAL EDUCATION: A NEW CONTEXT

This section of the report will attempt to establish a broad framework, or context, for the consideration of general education as a part of the curriculum of community colleges. Among the topics included in this section are observations about contemporary higher education in the United States; the special role that has been assumed by community colleges within the overall pattern of American higher education; a few concepts about the evolution of the role and scope of community colleges; some observations regarding general education in the college curriculum; a concept for a somewhat new context that could be established for general education programs offered by community colleges, that is, the concept of continuing general education; and a statement of some purposes and principles for continuing general education in community colleges.

In subsequent sections of this report, attention will be given to various aspects of integrating general education with the role of community colleges, particularly the role of Montgomery College, in order to demonstrate that a program of continuing general education can be created by the College for the people of Montgomery County, Maryland.

Higher Education in the United States

Considered in their totality, the institutions that today comprise the higher education "system" in the United States probably represent the most geographically extensive, programmatically comprehensive, and accessible system of educational opportunity in the world. The varieties of courses, curricula, and degrees, and the many locations of colleges and universities in the United States likely have no parallel among the nations of the world. The number of people attending colleges and universities in the United States, both native citizens and foreigners, is probably greater proportionately than in almost any other country. The quality of instruction in higher education in the United States is such that many foreigners are willing to pay the added costs of attending in the United States rather than in their own countries. Thus, by many criteria, American higher education can be considered to have achieved outstanding success in serving the citizens of this country as well as citizens from abroad.

Nevertheless, for many reasons, a major reassessment of American higher education is now in progress throughout the United States. Virtually every week, newspapers and magazines report some commentary on the shifting situation in public and private colleges and universities. The Carnegie Council on Policy Studies in Higher Education and the Carnegie Foundation have been leaders for about a decade in the evaluation and reassessment of American higher education. Thoughtful scholars such as Lawrence Cremin, in Public Education, attempt to analyze the dimensions and causes for such a thoroughgoing evaluative process as is now underway. Some groups take a more limited approach, such as the Society for Values in Higher Education, which, through its Project on General Education Models, is attempting to focus on one of the very significant aspects of the comprehensive curriculum reform that is being called for across the country.

Historically, higher education in the United States has assumed three major functions--education, research, and public service. During the course of the past twenty-five or so years, especially since the end of the Second World War, the role and scope of colleges and universities have become blurred, and some overlap of role and scope has developed among the various segments of higher education. Universities have become multiversities. Junior colleges have become community colleges. Teachers colleges have become comprehensive colleges of liberal arts and sciences and/or universities. Some private institutions of higher education have become public or have attempted increasingly to fulfill a role of greater public service, a role that seems to be making private institutions a part of the overall "public" system of higher education in the United States. Additional examples could be given to indicate other types of "blurring" that have occurred.

It is not surprising, then, that at present much consideration is being given to reexamining the role and scope of the various segments of higher education, as well as those of some individual institutions. The persistent questions of cost-benefit relationships and of how to finance higher education in the United States are likely the fundamental causes for the current public debate and the public scrutiny of the vast system that constitutes American higher education. As a result, some universities in the United States may well begin to turn toward a more heavily research oriented function than ever before and may become much more selective in their admissions than has been characteristic in recent years. Community colleges, on the other hand, with an emphasis on education rather than research, with an increasing focus on their public service role, and with a commitment to local citizens of virtually all ages, all occupations, and all educational backgrounds, may well continue to grow in enrollment, to develop further as comprehensive institutions, and to diversify increasingly, even under the increasingly tighter fiscal constraints of today's economy. The four-year colleges, one could note, probably represent the institution "in the middle," caught between the dominant and major role and scope of the university and the increasingly popular and flexible role of the community college. The four-year colleges during the decade ahead may face the most difficult of circumstances, among all of the types of institutions of higher education in the United States, because the four-year colleges have assumed roles that overlap considerably into the role of the university on the one hand, and into the role of the highly successful community college on the other hand. Accordingly, the four-year colleges may find it increasingly difficult to obtain the financial resources they need to continue their traditional functions.

As enrollment patterns change, as fiscal constraints become greater, and as the public continues to require greater justification for programs and services offered by institutions of higher education, political pressures and public uncertainties about the future likely will be felt by many colleges and universities throughout the country. The community college, even with its popularity, probably will not be an exception to this reexamination. No doubt the present success of the community college, if that success is to extend significantly into the future, will depend upon some reassessment of its functions and, perhaps more importantly, upon its viable relationship with the local citizenry, to whom it, predominantly among all types of institutions of higher education, is strongly committed and whom it is expected to serve, albeit with a careful "eye" on cost-benefit relationships.

A Special Role for Community Colleges

In 1916, Brush, who earned his Ph.D. at the University of Chicago and who served as a professor of foreign languages at several universities and as an official of the Modern Language Association, in the periodical School and Society, reported on the findings of a survey he had conducted regarding the newly emerging junior colleges of the United States. Even at that early date, the idea of a local college was a topic of active discussion in American education, though Brush traces the history of the idea of a local college back to the 1880's. Somewhat prophetically, yet understandably limited in his vision of the future role and scope of the junior college, Brush clearly indicated his perception that there was indeed a sound potential for the success of the junior colleges (or, as later termed, community colleges). Brush said at that time (on page 359 of the issue of September 2, 1916):

> "The plain trend is toward a junior college having an individuality of its own, an institution which shall not be merely an appendage to the high school or a simple prefix to upper classes of the university. It will accordingly affect the latter extensively, and an expression of the opinion on this point will be interesting."

Brush grasped the essential unique role of a junior or community college. It is indeed a community institution and a college, all at the same time. By and large, neither the university nor the four-year college have accepted such a close tie to the particular communities in which those institutions are located. The community college grew out of the local community, and continues to grow, to develop, and to thrive in close proximity to the people it serves. The community college, as a college, has a first allegiance to the "higher learning," but it also has a major and perhaps inseparable commitment to the community in which it exists, a commitment to serve as an educational and cultural center for the people of the community, regardless of age, educational background, or occupation.

Community colleges are committed to attempt to help people who wish to learn whatever the college is able to teach. The concept of the role of the junior, and then community, colleges has evolved from a concept of a two-year liberal arts and sciences subdivision of a university, to a concept of an institution offering highly varied career studies and a variety of basic liberal arts and sciences, coupled with academic services for students (such as remedial or developmental studies and counseling), as well as a range of community services for adults of all ages.

Even Brush may have been surprised in 1916 if, after writing his article on the junior college of that time, he could have seen, through some magic crystal ball, what the "junior" colleges would become by the year 1979!

The "Third Evolution" of Community Colleges

Within the past several years Lombardi coined a phrase to describe the current stage of development of the community college in the United States--the "third evolution." Lombardi in his recent article in the Community College Review traced the development of the American community college historically over the past 75 or so years. The first evolution of the community college, according to Lombardi, was to develop as a junior college with a limited scope of program, essentially a program of the liberal arts and sciences that would constitute essentially the same programs offered by the university and the four-year college in their freshman and sophomore years. The second evolution, according to Lombardi, was the addition of career studies (or courses of a non-university nature, designed to provide technical, semi-professional, and/or occupational training and education for students) to the liberal arts and sciences curriculum of the junior college. Lombardi believes that the second evolution is now complete and that community colleges and junior colleges have become two-year colleges that offer a wide variety of career studies as well as many liberal arts and sciences courses. However, Lombardi believes that a third evolution is now in progress among community colleges, an evolution that will provide for "community education" of a nature to further diversify the curriculum of the community college. This concept of "community education" as an expansion of the role and scope of the community college is already operationally evident in some of the programs of "community services" undertaken by many community colleges in the United States. However, Lombardi's concept of community education implies much more than community services. It implies a broad and continuing responsiveness from the community college, a responsiveness that would transform community colleges into institutions with career studies for many people, as well as colleges that serve freshman and sophomore students studying the liberal arts and sciences, as well as institutions that provide varied cultural functions and that serve the local community of the college in a very broad educational and community agency context.

As this third evolution progresses, the community college likely will become more unique as a type of institution of higher education than has heretofore been the case. Each community college may become increasingly different from other community colleges because the community college may become more of a local community institution as well as a traditional institution of higher education. The current reexamination of the role and scope of higher education may well encourage the acceleration of this evolution toward community focuses for community colleges.

General Education and Higher Education in the United States: The Carnegie Council on Policy Studies

Perhaps the most sweeping and insightful assessment of the collegiate curriculum in the United States today has been made by the Carnegie Council on Policy Studies in Higher Education and more particularly by the Carnegie Foundation, in a recent book, Missions of the College Curriculum. The Carnegie Foundation concluded that a number of reforms should be undertaken in order to restructure and to revise a number of the elements of the college curriculum. Among those elements the Foundation pointed to, "general education" was singled out as the one that is perhaps in the most disarray. A second study, written by Levine, titled Handbook on Undergraduate Curriculum, under the auspices of the Carnegie Council on Policy Studies in Higher Education, documents extensively the status of the college curriculum in the late 1970's. Levine (pages 291-292) summarizes the six major recommendations of Missions of the College Curriculum as follows:

> "(1) The mission of undergraduate education must be reexamined for the purpose of giving it better definition and renewed vitality; (2) meaning and substance must be restored to general education; (3) the relationships between undergraduate education and work must be strengthened; (4) the cultivation of values must be given a more prominent place in the objectives of the curriculum; (5) the time students are required to spend on degree requirements must be better utilized; and (6) all levels of education must cooperate for the general improvement of basic skills and of the availability to all Americans of lifelong learning."

The content of this report attempts to address several of the themes and problems pointed out by the Carnegie Foundation, particularly general education (but, in this instance, in a community college context) and the increasing need to be concerned with lifelong learning for Americans. Essentially the analysis, proposals, and recommendations contained in this report attempt to move toward the creation of coherent general education programs in community colleges in such a manner that the adult citizens of a community (including, but not limited to, those who study for an associate degree at the college) can receive a "continuing general education" within their own community from their own community college, on a lifelong basis. It is this thread of the reformation of the college curriculum, in a community context, that will be examined in greater detail in the following paragraphs.

The "Third Evolution" and General Education in Community Colleges

If one were to acknowledge that there is a need for reform by colleges and universities relative to general education, and if one were to accept the relatively unique responsibility of the community college to serve relatively comprehensively its own local community, and if one were to agree with Lombardi that the "third evolution" of the community college will emerge in the context of "community education," then a number of inferences could be made.

One of these inferences is that community colleges, in establishing or reestablishing general education as a significant and coherent part of their curriculum, should attempt to serve *not only* the students whose desire is to earn a degree from the college, *but also* the residents of the community whose study likely can be motivated by a desire for lifelong learning in a rapidly changing society.

"*Continuing general education" may be defined, for the purpose of this report, as a particular set of college courses designed to help adults enlighten themselves regarding the content of various scholarly fields of inquiry and knowledge, and to provide adults an opportunity to develop a broad, multidisciplinary, and contemporary perspective regarding some of the major problems of life and living*. Such courses, obviously, can be organized within a variety of thematic or disciplinary categories, depending upon the nature of the population to be served and the resources available to the college. Though general education should seek in its overall purpose to support the democratic commitment of the particular structure and philosophy of the United States, its ultimate and quintessential ideal probably should be to create, and to recreate throughout a person's lifetime, opportunities for the individual to develop and to enhance his or her own competency and dignity under the changing conditions that characterize contemporary life. As Cross points out in *Accent on Learning* (page 21) "...there are also promises of richer lives through greater leisure, lifelong education and cultural revitalization." Thus, it seems that one could make a very substantial case for the community college to be the *major* institution responsible for offering continuing general education to its own students and to the adult citizens of its community as well.

The community college in this social context owes much of its philosophic orientation to the report of President Truman's commission on higher education, which in the mid-1940's called for a major national effort to expand opportunity for citizens to benefit from higher education in the United States and which called for the development of a broad based general education as part of that effort. If one were to reread the report and recommendation of Truman's commission, one might conclude that in 1979 there still remains much to accomplish of the goals the commission recommended, especially those goals related to general education. The enlightened point of view of the commission probably can still provide *both* lightposts for the future development of the community college, *and* benchmarks relative to the historical development of the community college.

Many People, One Goal: A Continuing Pursuit

Opportunities for institutions of higher education, including perhaps most notably the community college, to serve more people than ever before and to serve more people in newer and more significant ways than ever before, are abundantly clear in the demographic and enrollment data now projected by many scholars and commentators. Essentially, however, the traditional concept of who is a "student" must be modified if institutions are to conceive their roles in contemporary and community terms. For the community college, the potential "student" body of the college is not only the young adult who is just beginning college and seeks a college degree, but also the much larger group of local adult citizens who seek a contemporary education and a continuing reeducation in these complex and dynamic times.

Two quotations from the Carnegie Foundation's book Missions of the College Curriculum suggest the extensive challenge that lies ahead for institutions of higher education, relative to the continuing education of people, regardless of age or previous educational attainment. On page 40 of the book, the Foundation states:

> "The most obvious consequence of the growth of knowledge for the curriculum is that in any four-year period, the proportion of the world's total knowledge a college can offer to its students inevitably will be less than that of the period that immediately preceded it. Moreover, it is becoming harder for colleges to insist that any specific amount and kind of knowledge is adequately representative of everything that there is to know. To get a substantial sampling of the world of knowledge, people must now spend more time on formal education than they once did, either all at once or in several stages in life."

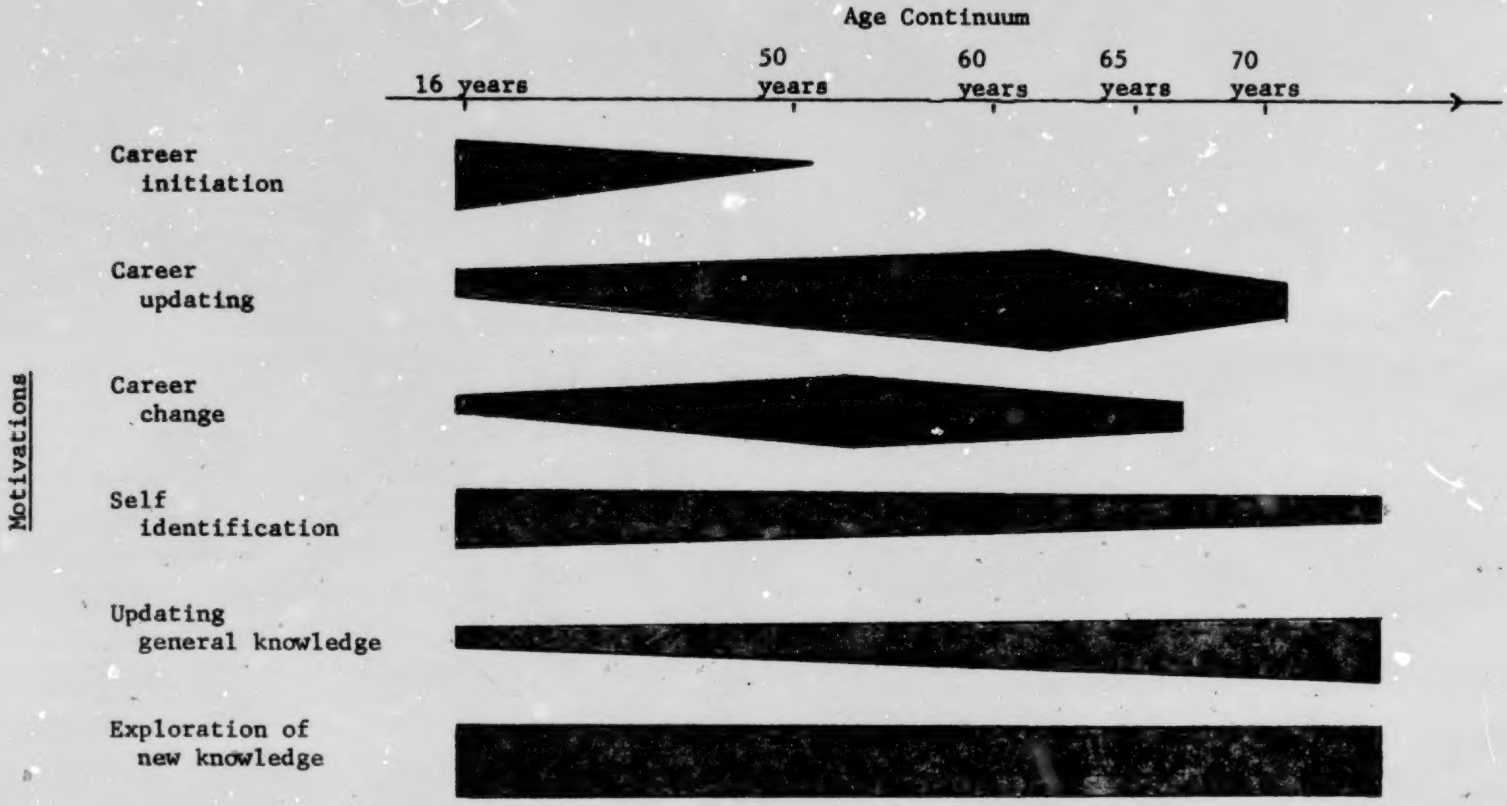
On page 164 of the book, the Foundation continues by pointing to the need for continuing general education for citizens and makes clear that whatever general education is provided will be neither totally inclusive of all knowledge, nor will it remain unchanged through even a short period of time:

> "But in its comprehensive totality the knowledge suitable for a liberal education is now beyond the grasp of even these /i.e., liberal arts and sciences college/ institutions. About the best any college can do is introduce its students to historic benchmarks and great ideas or provide as broad an array of learning as its resources allow so that students can select their own liberalizing education and provide the advanced skills and background its graduates need for continuing to learn throughout their lives."

There are many motivations that stimulate people to want to learn. Those motivations conceptually can be related in part to the age and developmental cycle of a person's life. Chart I-A in this section of the report

CHART I-A

General Education - Motivation for Learning, Relative to Age*



*Note: The "breadth" of the bar is intended to represent the extent of motivation at a particular age.

Many People, One Goal: A Continuing Pursuit

Opportunities for institutions of higher education, including perhaps most notably the community college, to serve more people than ever before and to serve more people in newer and more significant ways than ever before, are abundantly clear in the demographic and enrollment data now projected by many scholars and commentators. Essentially, however, the traditional concept of who is a "student" must be modified if institutions are to conceive their roles in contemporary and community terms. For the community college, the potential "student" body of the college is not only the young adult who is just beginning college and seeks a college degree, but also the much larger group of local adult citizens who seek a contemporary education and a continuing reeducation in these complex and dynamic times.

Two quotations from the Carnegie Foundation's book Missions of the College Curriculum suggest the extensive challenge that lies ahead for institutions of higher education, relative to the continuing education of people, regardless of age or previous educational attainment. On page 40 of the book, the Foundation states:

> "The most obvious consequence of the growth of knowledge for the curriculum is that in any four-year period, the proportion of the world's total knowledge a college can offer to its students inevitably will be less than that of the period that immediately preceded it. Moreover, it is becoming harder for colleges to insist that any specific amount and kind of knowledge is adequately representative of everything that there is to know. To get a substantial sampling of the world of knowledge, people must now spend more time on formal education than they once did, either all at once or in several stages in life."

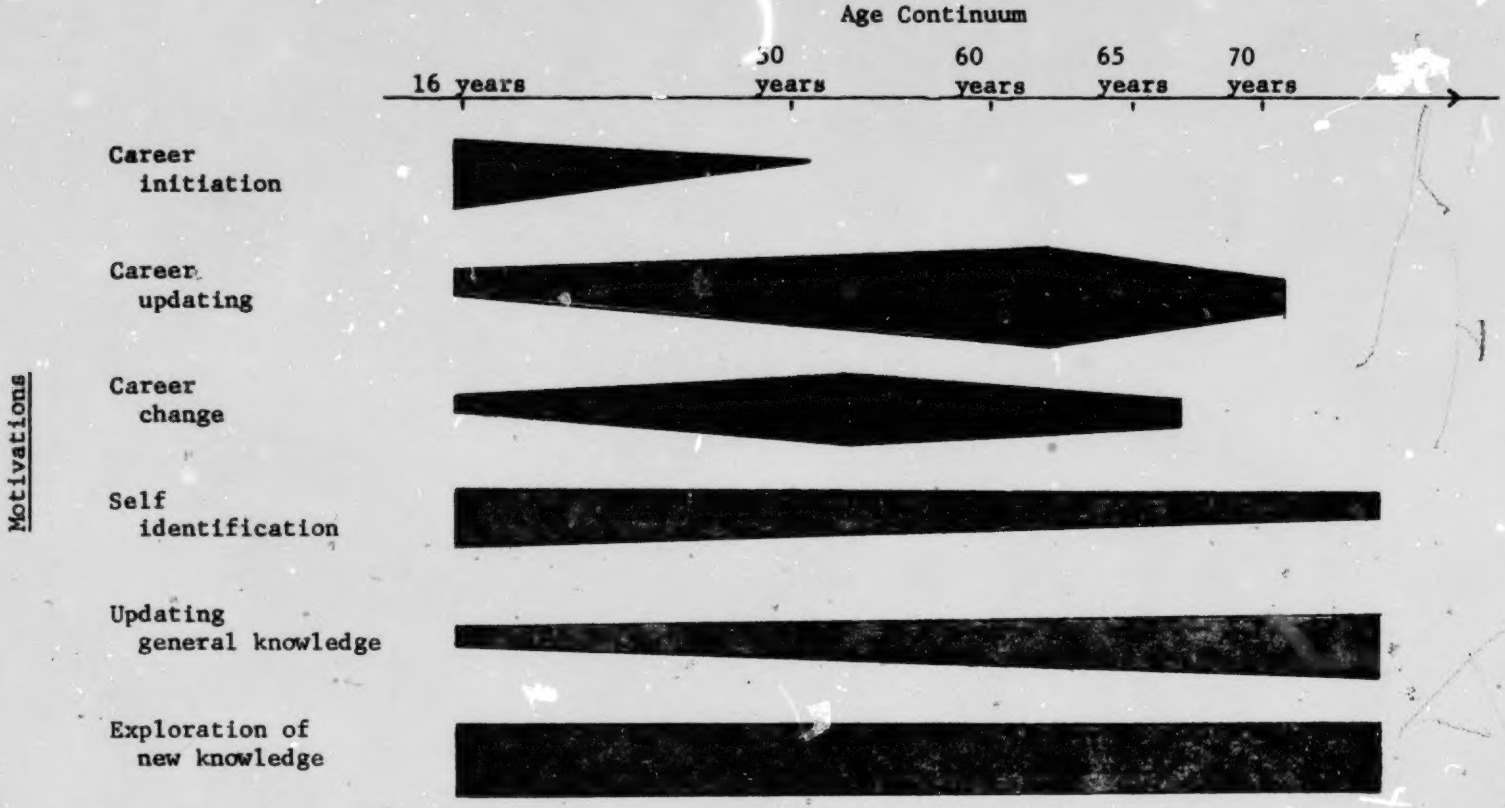
On page 164 of the book, the Foundation continues by pointing to the need for continuing general education for citizens and makes clear that whatever general education is provided will be neither totally inclusive of all knowledge, nor will it remain unchanged through even a short period of time:

> "But in its comprehensive totality the knowledge suitable for a liberal education is now beyond the grasp of even these /i.e., liberal arts and sciences college/ institutions. About the best any college can do is introduce its students to historic benchmarks and great ideas or provide as broad an array of learning as its resources allow so that students can select their own liberalizing education and provide the advanced skills and background its graduates need for continuing to learn throughout their lives."

There are many motivations that stimulate people to want to learn. Those motivations conceptually can be related in part to the age and developmental cycle of a person's life. Chart I-A in this section of the report

CHART I-A

General Education - Motivation for Learning, Relative to Age*



*Note: The "breadth" of the bar is intended to represent the extent of motivation at a particular age.

illustrates the magnitude of motivation that may characterize different people at different ages in their life spans. For example, a 16 year old person might be substantially motivated to learn in order to prepare to initiate an education that in turn will prepare him for a career. That same 16 year old person may also have a high motivation to acquire general education and knowledge for the purpose of understanding himself more fully and to create or to recreate a self-identification to serve himself not only when he is age 16 but at various other times throughout his lifetime. Chart I-A attempts to illustrate the assumption that the need for general education is related in part to the motivation of the learner, but that the need for general education also is potentially lifelong in its span.

A Statement of Operational Principles for General Education in Community Colleges

This section of the report concludes with a statement of some operational principles that could be used to develop continuing general education programs in community colleges. Such a statement of operational principles is intended to summarize and to focus operationally the concept of continuing general education and to begin to differentiate that concept operationally from other components of the college curriculum. The suggested operational principles are:

(1) "Continuing general education" should be a coherent and structured program of studies in a community college, with particular goals and objectives for the program, as well as corresponding goals and objectives for each course included in the general education program of the college. The goals and objectives for each course included in the program should be compatible with and an integral part of the goals and objectives of the general education program of the college.

(2) The continuing general education program should be administered by a community college in a manner that will assure continuing accessibility for citizens in the community, as well as for students enrolled for a degree at the college. More particularly, the scheduling of courses included in the continuing general education program should provide for flexibility in terms of the time of the day or the evening, as well as the location, when and where the courses are offered, both on and off campus, in order to provide for convenient attendance by all who may wish to attend.

(3) The program of continuing general education should be so structured that it will require and provide a breadth of knowledge for persons who enroll in the program.

(4) The structure of the continuing general education program should be such that at least some of the courses required of students will stimulate them to analyze and to integrate knowledge from the various academic disciplines and to apply that knowledge to contemporary problems and contemporary contexts for living in a multidisciplinary manner.

(5) Because of the heterogeneity of the cultures of the United States and of the cultures of the world, a continuing general education program should provide appropriate courses of a cultural and an intercultural nature to help students to develop perspectives on the various values and modes of living that characterize the people of the world.

(6) The format for courses included in the continuing general education program should be based on a variable unit, that is, modules of varying credit lengths should be used: for example, some courses in the continuing general education program should be offered perhaps for one academic credit, some for two, and others perhaps for larger numbers of academic credits. Thus, a wide range of topics and interests could be accommodated.

(7) Courses included in the continuing general education program should have a coherence of their own and not necessarily be the same as the introductory academic courses in the various specialized liberal arts and sciences disciplines.

(8) The instructional and learning techniques used by faculty who teach continuing general education courses should be appropriate to the various age groups and educational backgrounds of the students enrolled.

(9) The continuing general education program should include some courses designed to help people to comprehend the psychological and sociological implications and impacts of work, pursuing a career, and earning a livelihood in contemporary America. These "career" endeavors are lifelong and developmental adaptations that most adults face.

(10) The continuing general education program should establish appropriate distribution, or other structural, requirements for all students who seek to earn a degree at the community college, with prescribed courses or distribution categories, to assure breadth and to assure exposure to courses that will stimulate the analysis, integration, and application of knowledge from the various academic disciplines. Further, the structure and/or categories of the continuing general education program should provide for a reasonable latitude of choice by students from among the courses offered within each category of the general education structure. In view of the heterogeneity of students in a community college, and in view of the heterogeneity of the community college curriculum, it would seem desirable to provide for a variety of courses within each prescribed category of the continuing general education program, so that the varied experiences and the varied learning goals of the many different types of students in a community

college can be accommodated appropriately by a variety of courses from which students can choose.

(11) The continuing general education program should not include courses whose purpose essentially is to help students develop various "skills," either of a remedial nature or of an advanced nature, such as reading, written composition, basic mathematics, and study skills; such "skills" courses should be available for students, but not be considered formally as a required part of the continuing general education program. Instead, they should be incorporated as separate parts of the college's curriculum, with an appropriate variety of courses. (See Appendices B through E for illustrative examples of these types of courses.)

SECTION II:
ILLUSTRATIVE FORMATS
FOR CONTINUING GENERAL EDUCATION

ILLUSTRATIVE FORMATS FOR CONTINUING GENERAL EDUCATION

The purpose of this section of the report is to suggest in detail several potential formats for a program of "continuing general education" that could be offered by a community college. The formats that are proposed in this section are not intended to express the only or the most desirable structuring of a program of continuing general education in a community college. However, these illustrations do attempt to utilize the "Operational Principles" contained at the end of Section I of the report, as a means of illustrating that a community college can provide a reasonably coherent continuing general education program based on college-wide principles, while at the same time allowing some reasonable degree of individuality as well as a range of choices for each student enrolled in the program.

The content of this section deals with such topics as a distinction between "general education" and other aspects of a community college curriculum and of the college's related services; a suggested curricular classification, or taxonomy, for courses offered by a community college; a broad definition of the purposes of general education and a suggested structural subdivision of topics to be included within a general education program; the special need for a cultural and an intercultural emphasis in a program of general education; a discussion of the roles of community college communications courses, developmental studies programs, orientation studies, honors courses, liberal arts and sciences courses, pre-professional courses, and career studies; campus identity and individuality in a multi-campus college; long-range aspects of curricular reformation; and the need for a continuing evaluation of a continuing general education program. The remaining sections of this report (Sections III through V) contain discussions of the application of the concept of "continuing general education" at Montgomery College, and the Appendices contain illustrative courses, bibliographic references, and a glossary to help clarify various terminology used in the report.

Differentiating Between "General Education" and Other Aspects of the Curriculum and Related Educational Services of a Community College

In order to help focus the discussion in this section, it would be appropriate to postulate a relatively specific purpose for a program of "general education," to use as a frame of reference. The term "general education" has been used historically to connote many types of program format and many purposes. Indeed, some people would define "general education" as the entire liberal arts and sciences curriculum itself, structured within and encompassing the entire four-year sequence of baccalaureate studies. However, in this report, the term "general education" will be used to connote a more limited purpose and a more specific pattern of courses that could be required of all students seeking an associate degree from a community college, the purpose of which courses would be to stimulate, and to attempt to assure exposure of a student to, a reasonable breadth of intellectual content from the various fields of contemporary knowledge. Such a program also should provide an opportunity for students to analyze, to integrate, and to apply that knowledge in contemporary contexts and in a manner that requires the development of multidisciplinary and interdisciplinary perspectives.

The concept of "continuing" general education presupposes a relatively different context for a program of collegiate general education, in contrast to the typical undergraduate general education patterns of the past, which were intended essentially for relatively young undergraduate students. A program of "continuing" general education would provide, therefore, courses for the general enlightenment of both degree-oriented students and adults in the community who wish to develop and/or to maintain a general acquaintance with the ongoing and changing fields of knowledge and with the application and integration of that knowledge in a contemporary context. If a program of "general education" be designed to serve at the same time both the degree-oriented students of the College and the adult residents of the County, then one could provide for the continuing general education not only of those who seek degrees at a community college, but also of those whose main motivation is continuing contemporary intellectual enlightenment.

Any coherent program of studies, including a program of continuing general education, should include specific objectives that can be used to formulate and to develop that program, as well as to assess or to evaluate the outcomes of the program on a regular basis. Though it is beyond the scope of this report to delineate specific and detailed objectives for a program of continuing general education, such objectives should be developed by a college. This section will propose, for illustrative purposes, formats that attempt to address the fulfillment only of the general purpose of a "continuing general education program." as stated above.

Obviously there are many formats that could be developed for a continuing general education program, depending upon the specific purposes and objectives of the program. However, because public community colleges are not residential institutions and do include very heterogeneous, discontinuous, changing student bodies with relatively heterogeneous backgrounds, it was felt that it would be undesirable to attempt to structure a continuing general education program based on a survey format (such as the "History of Western Civilization"), or a program with a relatively exclusive or chronologically oriented approach (such as the history of Western ideas, or a survey of contemporary civilizations). Instead, formats for continuing general education were selected that provide for a required distribution of courses over a required range of disciplines or fields of knowledge, and/or a required distribution of courses that would be designed within a contemporary context to stimulate the analysis, integration, and application of knowledge from the various disciplines.

A Suggested Taxonomy for Courses at a Community College

Community colleges offer an extensive range of courses and degree curricula. In view of the fact that this report attempts to propose a continuing general education program for community colleges, distinctions should be made therefore among the various types of courses offered by a community college and among some of the educational services offered by a community college, in order to delineate the role and relationship of a program of continuing general education as distinct from other aspects of the total curriculum (i.e., all of the other types of courses) offered by a community college. For the purposes of this report, eight categories of community college courses are identified below. These eight types constitute a taxonomy of courses that can be and often are offered by a community college:

- Courses offered as "Developmental Studies."
- Courses offered as "Orientation Studies."
- Courses offered in the field of "Communications."
- Courses offered in a program of "Continuing General Education," that could be subdivided into various subcategories, such as "General Studies" and "Integrative Studies."
- "Honors Courses."
- Courses in the traditional "Liberal Arts and Sciences."
- "Pre-Professional Courses."
- Courses offered in the various fields of "Career Studies."

Taken together, all eight of these categories by and large describe the credit courses and most of the educationally related services that can be offered by a community college, with the exception of the non-credit courses usually offered by the offices of community services in their programs. The particular purpose and role of each of these eight types are discussed in subsequent parts of this section of the report, and are schematically illustrated on Chart II-A in this section.

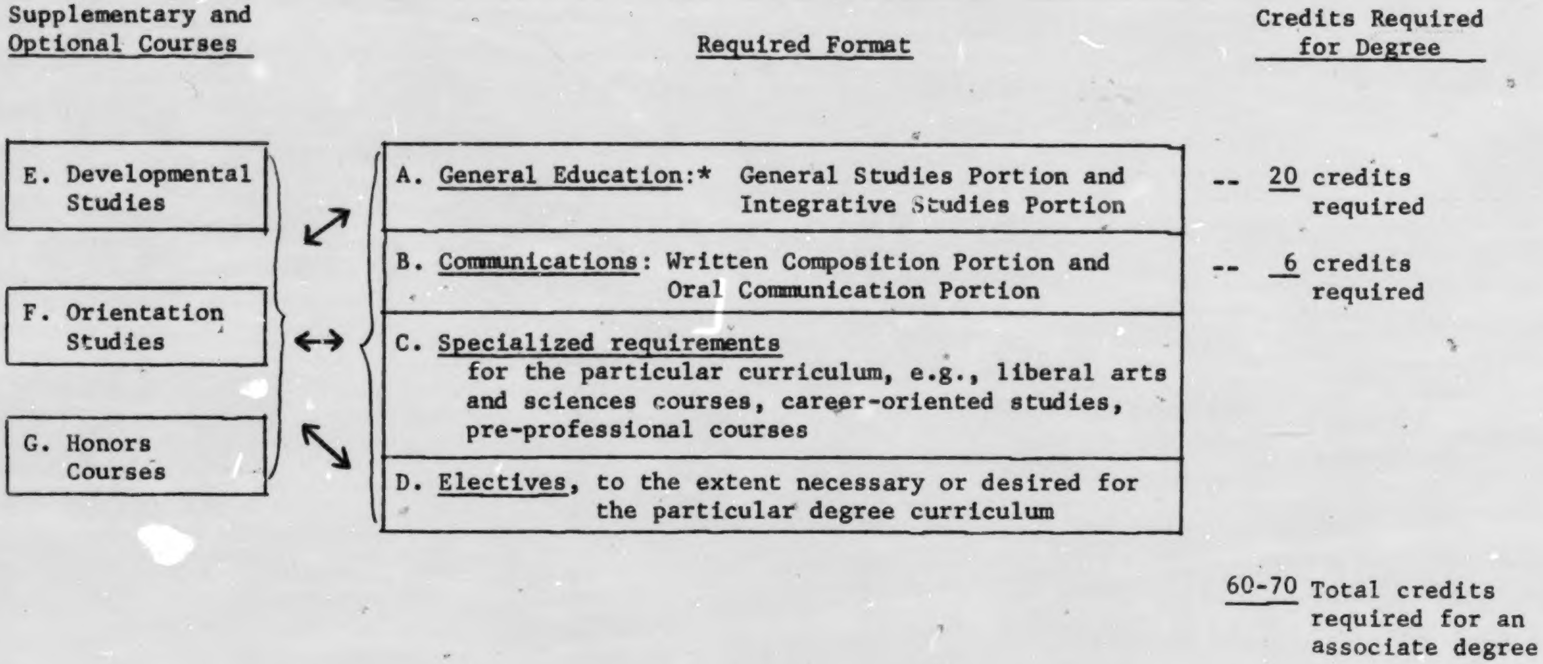
Attention next will be given to illustrative formats for a program of "continuing general education" -- the type of program and course offering which, among all of the other types of courses, presently are offered only on a limited basis if at all.

A Two-Level Context for "Continuing General Education": "General Studies" and "Integrative Studies"

If one assumes that the purpose of a "continuing general education" program is to provide both breadth of intellectual pursuit and analysis, integration, and application of knowledge in a contemporary context, then one could design a two-level context for general education courses. One level would comprise "general studies," which could be subdivided into various categories, or fields of knowledge, or academic disciplines.

CHART II-A

OVERALL CONCEPTUAL COMPONENTS OF A COMMUNITY COLLEGE DEGREE CURRICULUM



Supplementary and Optional Courses	Required Format	Credits Required for Degree
E. Developmental Studies	A. General Education:* General Studies Portion and Integrative Studies Portion	-- 20 credits required
F. Orientation Studies	B. Communications: Written Composition Portion and Oral Communication Portion	-- 6 credits required
G. Honors Courses	C. Specialized requirements for the particular curriculum, e.g., liberal arts and sciences courses, career-oriented studies, pre-professional courses	
	D. Electives, to the extent necessary or desired for the particular degree curriculum	
		60-70 Total credits required for an associate degree

*These courses also would be designed for and be available to adult citizens of the community, regardless of whether a citizen is enrolled for a degree to be earned at the community college.

CHART II-B

ILLUSTRATIVE CONTINUING GENERAL EDUCATION PROGRAM (20 CREDITS)

<table>
<tr><td colspan="8">(1) General Studies Portion of General Education Program (16 credits)*</td></tr>
<tr><td>(a) Mathematics and Philosophy
(2 credits)</td><td>(b) Social Sciences
(2 credits)</td><td>(c) Arts
(2 credits)</td><td>(d) Humanities
(2 credits)</td><td>(e) Physical Sciences
(2 credits)</td><td>(f) Biological Sciences
(2 credits)</td><td>(g) Careers
(2 credits)</td><td>(h) Cultural Studies
(2 credits)</td></tr>
<tr><td colspan="8">(2) Integrative Studies Portion of General Education Program (4 credits)**</td></tr>
<tr><td colspan="4">(a) Intercultural Perspectives
(2 credits)</td><td colspan="4">(b) Contemporary Perspectives
(2 credits)</td></tr>
</table>

*Note: Though eight sub-categories of "General Studies" are used in this particular illustrative format, it obviously would be possible to design the number of sub-categories so that sixteen credits could be distributed over four or five or six categories rather than eight, if fewer distribution categories seemed more appropriate, educationally or economically, than eight.

**Note: Though two sub-categories of "Integrative Studies" are used in this particular illustrative format, it obviously would be possible to design the courses so that only one category, or as many as four sub-categories, could be used instead of the two shown in this illustration.

CHART II-C

A SECOND ILLUSTRATIVE CONTINUING GENERAL EDUCATION PROGRAM (THEMATIC STRUCTURE)*

Leisure	Careers and Work	Multicultural Understanding	Coping	Political Participation
(3 or more credits)	(3 or more credits)	(3 or more credits)	(3 or more credits)	(3 or more credits)

*Note: A total of at least 3 course credits could be required to be selected by the student from each category (or thematic topic), but an overall total of 20 course credits could be required from all 5 categories combined. Some of the thematic titles used for illustrative purposes in the above chart were suggested by aspects of the book by Stephen Bailey, The Purposes of Education (published in 1976 by Phi Delta Kappa).

CHART II-D

A THIRD ILLUSTRATIVE CONTINUING GENERAL EDUCATION PROGRAM (FIELDS OF KNOWLEDGE AND CONTEMPORARY PERSPECTIVES)*

FIELDS OF KNOWLEDGE (12 CREDITS)			
Natural Sciences (3 or more credits)	Humanities (3 or more credits)	Social Sciences (3 or more credits)	Mathematics and Philosophy (3 or more credits)
CONTEMPORARY PERSPECTIVES (8 CREDITS)			
(Courses included in this category could be the same as, or similar to, those included in Appendix A. Likewise, courses in the 4 categories (above) of the "Fields of Knowledge" could be the same as, or similar to, those in Appendix A.)			

*Note: A total of at least 3 course credits could be required to be selected by the student from each of the 4 categories of the "Fields of Knowledge," above, and a total of at least 8 credits from the category of "Contemporary Perspectives," for a combined total of at least 20 credits required for the entire program.

CHART II-E

ILLUSTRATIVE COMMUNICATIONS PROGRAM (6 CREDITS)

(1) Written Composition Portion of Communications Program (4 credits)
(2) Oral Communications Portion of Communications Program (2 credits)

Thus, if each degree student were required to study courses in each of these subdivisions of "general studies," then exposure of the student to a breadth of acquaintance with various fields of knowledge could be attained. Such breadth would not be intended to provide extensive depth in any one particular field, but would expose the student to significant concepts, intellectual methodology, and current trends in these various subdivisions of research and knowledge. If, furthermore, each student could choose one or two courses from among a variety of courses in each of these subcategories of "general studies," then the student would be able to create a mosaic of general education courses particularly suited to his degree curriculum to supplement the student's specialized career studies, or the student's specialized liberal arts and sciences studies, or the student's specialized pre-professional studies. Flexibility for the student and much relative freedom of choice by the student would be possible, but also the institution, through such a format, could assure that each degree student would be exposed to knowledge from a wide array of disciplines and fields of inquiry regardless of the student's specialized interests.

The second level of "general education" could be organized in a format of "integrative studies," which would be designed to provide the student with an opportunity to analyze and to integrate various knowledge from the eight "general studies" categories, and could help the student to apply and to integrate that knowledge from various fields within a contemporary multidisciplinary context. The "integrative studies" courses could be categorized in two major subdivisions, "intercultural perspectives" and "contemporary perspectives" (or, if desirable, more or fewer subdivisions than two). Both of these subdivisions of "integrative studies" should be relatively multidisciplinary or interdisciplinary in content.

If one were to outline the general format of this two-level context for "continuing general education," incorporating concepts from the above discussion, then an illustrative outline could be:

A. General Studies

    1. Mathematics and Philosophy
    2. Social Sciences
    3. Arts
    4. Humanities
    5. Physical Sciences
    6. Biological Sciences
    7. Careers
    8. Cultural Studies

B. Integrative Studies

    1. Intercultural Perspectives
    2. Contemporary Perspectives

A total of 16 credits could be assigned to "general studies," two credits being required in each of the eight subdivisions of "general studies" (or, if fewer than eight subdivisions were used, then the sixteen credits could be distributed appropriately among the number of subdivisions chosen). Four credits could be required in the "integrative studies," so that two credits could be required in each of the two subcategories of "integrative studies." Thus, a total of 20 credits could be required of a student to complete the general education program, as a part of the overall number of credits required for an associate degree at a community college.

"General Studies": Eight Fields for Breadth and Diversity

The eight illustrative fields of knowledge, or subdivisions, of the "general studies" portion of the "continuing general education" program incorporate the traditional discipline-based fields of study found in many colleges and universities in the United States. However, for purposes of a community college and for purposes of incorporating some of the relatively underemphasized but significant areas of contemporary knowledge, including some of the areas identified by the Carnegie Foundation in its recent analysis, titled Missions of the College Curriculum, some subdivisions of the "traditional" disciplines are identified as separate and required areas of study for general education purposes. These particular subdivisions of knowledge are the "arts," "cultural" and "intercultural" studies, and "careers."

Even though the field of the humanities typically includes the arts, it would seem important that students be exposed to the "arts" as a special contemporary experience at a time when they are often neglected in formal study by "non-artists" and when increasing leisure time and rapid social change would seem to call for a greater appreciation of the arts as a means to enhance a person's understanding of and insight into the human condition.

In a multicultural country like the United States and in this multicultural world, with which citizens of the United States must interact or by which they are influenced day by day, it would seem most important for students to appreciate and to understand more fully the great cultural diversity and the cultural richness that characterize life today.

For many community college students who, after completing an associate degree, usually face a long lifetime of career development and the pursuit of a career or various careers at different times in their lives, it would seem particularly appropriate for a continuing general education program to include at least some study of the psychological and sociological dimensions of a commitment to work, to earning a livelihood, and to a career, whatever that career or those changing careers may be.

Even though many of the subcategories of the "general studies" portion of the general education program are by and large similar to the traditional categories used to describe the learned fields of knowledge, it is not intended that the courses included under each of these eight categories be simply the same specialized courses designed as an introduction to the intensive study of a particular academic discipline or a particular field of knowledge. For example, the courses included under "biological sciences" in the "general studies" portion of the general education program would not be designed as basic introductions to biology or to botany or to zoology as specialized fields of study. Those specialized courses in general biology, botany, and zoology would be offered by the community college under its liberal arts and sciences program, for those students interested in that type of intensive and specialized study. Rather, the courses under "biological sciences" in general education would be designed for those students who would be interested in some general acquaintance with one or more aspects of the biological sciences for their own breadth of knowledge in general education, and who might well be studying, for instance, for a career in electronic technology. All of the courses designed for the eight subcategories of "general studies" would be designed as a part of the general education program of the college, not as a part of the structure of the liberal arts and sciences offerings of the college. The courses designed for the "general studies" categories would be designed in effect to accomplish the objectives of the general education program of the college, particularly to stimulate students to develop a breadth of acquaintance with the diverse fields of contemporary knowledge. Such courses also could be of interest to the general adult population who live in the area of the community college, if those courses be designed to stimulate the continuing pursuit of general knowledge by adults in general, regardless of whether those adults wish to complete associate degrees at the college.

In some instances, it might be desirable to allow a student to substitute specialized courses in the liberal arts and sciences for some of the general education courses--for example, someone who is studying the biological sciences as a major specialized field and intends to become a career biologist might substitute zoology for the required two credits in the "biological sciences" under the "general studies" category. However, that same student, who might not otherwise study a course in philosophy or a course in the arts or a course in careers or a course in cultural studies, would, under the format illustrated in this report, be required to take such courses for his own general breadth in general education. Other such substitutions also likely would be desirable within some of the various subcategories. However, every student should acquire at least sixteen credit hours from among each of the subcategories, whether by substitution from courses in his specialized field(s) of study or by enrollment in particular "general studies" courses, in order to earn an associate degree.

Though courses in physical education and health would be included in the general education program, they would not be segregated as a separate category under "general studies," but would be included as some of the courses under such headings as "biological sciences," the "arts," and "social sciences." In addition, physical education courses might also be developed for general electives for students who might wish to enroll in them, and other, that is, specialized, courses in physical education could be offered as a part of the specialized course requirements for students who study physical education in order to complete eventually a baccalaureate degree in physical education.

For purposes of illustrating the types of individual courses that could be developed and offered in each of the various subcategories of "general studies," included in Appendix A are listings of various course titles describing the range and nature of courses that could be offered in this program. The illustrative courses are not intended to be exhaustive in number nor precisely definitive in content. They are intended simply to suggest the range of intent and the potential content that should be considered, as well as to illustrate that the courses in "general studies" are not intended to be the same courses already offered in the various fields of the specialized liberal arts and sciences. The courses in the general education program are intended by and large to be additional courses in the curriculum of a college.

"Integrative Studies": Two Fields for Comparative Analysis, Integration, and Application

As stated above, the purpose of the required distribution of courses in "integrative studies" would be to stimulate within students the analysis, integration, and application of knowledge from various disciplines, within a contemporary context. Thus, the format for a distribution of courses in this portion of the general education program would be based upon two subcategories of integrative studies: "intercultural perspectives" and "contemporary perspectives." As Chart II-B indicates, two academic credits would be required in each of these two subdivisions of the integrative studies portion of general education. Of course, if desired, "integrative studies" could be so designed that only one category would be used, or more than two subcategories.

Assuming that, at least in part, the purpose of the general education program is to provide a basis for an understanding of and insights into various cultures and various intercultural relationships, it would seem desirable to provide opportunity for students to study one or more different cultures as a part of the "general studies" portion of the general education program. It would be desirable also to provide for the furthering of multicultural and intercultural comprehension by requiring some study of intercultural perspectives as a part of the integrative studies portion of the general education program.

Because, increasingly, contemporary life involves interaction of people whose cultural backgrounds and contemporary cultural contexts, are highly varied, some extended study intended to develop appreciation and understanding on an intercultural basis, rather than simply on the basis of the isolated study of one or two different cultures, would seem to be desirable and appropriate. The type of course to be offered under the "intercultural perspectives" portion of "integrative studies" would need to be designed to stimulate and to encourage thoughtful consideration of comparative cultural dimensions, inclusive of differences among cultures as well as similarities. Appendix A contains illustrative intercultural courses that could be included under this type of subdivision of "integrative studies."

Assuming that the major thrust of the "integrative studies" portion of the general education program is to provide an opportunity for students to apply and to integrate knowledge from various disciplines in a contemporary context, then another subdivision of the "integrative studies" portion of the program logically could be "contemporary perspectives." This portion of "integrative studies" would be of necessity multidisciplinary and interdisciplinary in content. The main organizing principle in the creation of appropriate courses for "contemporary perspectives" would be the contemporary nature of the subject or topic, but treated within a multidisciplinary or interdisciplinary context. Appendix A contains a listing of illustrative courses that could be included under the "contemporary perspectives" portion of "integrative studies."

A statement of the Carnegie Foundation in its recent publication Missions of the College Curriculum is a succinct expression of both the value and the intent of all of the courses included within the category of "integrative studies." The Foundation, on page 173 of this publication, points to the need for integrative-type courses in a collegiate curriculum, stating that such courses should stimulate students to "...take broad approaches to understanding personal relationships to time and place and to the development of civilization and their responsibilities as citizens." The Foundation also suggests that such courses should cultivate "...abilities to think about broad, general subjects rather than highly specialized topics."

Fortunately, numerous scholars at this time are publishing extensively on such topics as might be included under "contemporary perspectives." For example, Bronowski's Ascent of Man offers an approach to the integration of knowledge from various disciplines, in a contemporary context, in an attempt to raise thought-provoking questions about the future of civilization and humankind. Sagan's The Dragons of Eden also provides a scholar's speculation and perspective, multidisciplinary in nature, regarding the evolution of human intelligence. Galbraith's The Age of Uncertainty offers its readers an opportunity to consider an economist's perspective on some of the fundamental social and governmental problems facing people today. Gould's Cosmos, Earth, and Man is a thoughtful and provocative thesis on the problems of maintaining life on earth in view of trends apparent from both the physical and the biological sciences. Any or all of these books might serve as the basis for a one-credit or two-credit course included in "contemporary perspectives." Other such scholarly books also could be used as the basis for such courses.

Other Illustrative Formats for Continuing General Education

The immediately preceding subsections presented concepts associated with only one particular illustrative format for a continuing general education program in a community college. Obviously, there are many other formats that could be developed to accomplish the same purposes underlying this single illustrative format. In order to suggest some other possible formats for continuing general education programs, Chart II-C and Chart II-D are included in this section. Each of these two charts uses a different organizing concept. Chart II-C uses the concept of a "thematic" approach. Chart II-D uses the concepts of "fields of knowledge" and "contemporary perspectives" in a pattern somewhat different from the format included on Chart II-B. Doubtless, the number of formats that could be developed to accomplish the purposes of a continuing general education program is limited only by the ingenuity of the college and its faculty and administration!

A Special Need for an Intercultural Emphasis in General Education

The reader of this report may wonder why there is a repeated emphasis on requiring students to study "culture" through the continuing general education program. Although some reasons have been cited briefly in the preceding paragraphs, it may be useful for emphasis to quote also several authors who have commented on the increasing imperative that is associated with intercultural understanding. Goodlad in his "Foreword" to Schooling in a Global Age, reasons thus:

> "...to ignore the fact that there are strong inhibiting factors in the history of our national experience and in the environmental context where education must proceed would be dangerous to the point of assured failure. Factors in our heritage impinge significantly on our ability to become seriously involved in the processes of education required. We have derived over the two centuries of our existence as a nation tremendous satisfaction from living with considerable self-sufficiency within our own boundaries. We have tended often to think of this nation as a unique experiment, not to be unduly influenced or, indeed, contaminated by the experience of others. This view, in turn, may have served to limit our horizons somewhat regarding the existence, needs, and potential contributions of the rest of the world."

Galbraith in The Age of Uncertainty, page 287, also addresses this problem:

> "In the last thirty years the need for readjustment between land and people has set in motion great migrations within and into Europe and within the United States...the redistribution has been from the poor countries or communities to the rich. The rich have not responded with warmth to this remedy... They have not wanted to think that a redistribution of population, however logical and effective, is the right answer to the equilibrium of poverty. It remains, nonetheless, a solution of the greatest social consequence. Neither the pressures in the poor countries nor the tensions in the rich can otherwise be understood. This is most impressively true of the United States."

Aside from these rather candid observations, one also could take note of some of the actions of the various organizations and individuals that in recent years have called attention to the need for greater comprehension of, and tolerance for, differences among people whose cultural backgrounds vary greatly around the world, and, indeed, even within the political boundaries of the United States. The Carnegie Foundation has pointed to this need, as has the recently appointed federal commission on international education. Efforts of the American Association of Junior and Community Colleges, and of the Institute for International Education, among others, have been directed in recent years to help to create an awareness of the need for the development of multicultural insights and perspectives among the American people.

If one were to accept, for example, the definition of "culture" proposed by Tylor (see page 5 of Introducing Culture by Schusky and Culbert), then culture could be defined as "...that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." The study of culture, whether defined as Tylor proposed or as may be defined in, for example, the Dictionary of the Social Sciences, opens to exploration many of the elements of social diversity that characterize a person's daily interactions with other people and with the physical and the "supernatural" universe. Thus, a study of culture and a study of intercultural dimensions could help an individual to become familiar with, and more comprehending of, the great social diversity that lies beyond the individual's own familiar way of life and perhaps could help a student to become more familiar with the student's own subconscious "life."

The statements of Hanvey and Leetsma could be used as a basis for establishing goals for cultural and intercultural studies. Hanvey, on page 8 of his provocative paper written for the Center for War/Peace Studies, titled "An Attainable Global Perspective," asserts that there is a need for the development of cross-cultural awareness in students and in the population at large, and he defines that concept as:

> "...awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points."

Leetsma, in his article "Global Education" (page 13 of American Education, United States Department of Health, Education, and Welfare, June 1978), specifies more particularly some of the goals that an intercultural studies program could aspire to attain:

> "Every educator--and every student--is a prospective founding father for the future. Among other competencies and sensitivities each needs to develop:
>
> (1) some basic cross-cultural understanding, empathy, and ability to communicate with people from different cultures;

(2) a sense of why and how mankind shares a common future--global issues and dynamics and the calculus of interdependence;

(3) a sense of stewardship in the use of the earth and acceptance of the ethic of intergenerational responsibility for the well-being or fair chance of those who will live after us."

If one were to use some of the goals or objectives stated by Hanvey and Leetsma, a variety of courses could be developed for the purpose of broadening understanding and creating insight into cultural differences and similarities. For example, a series of one-credit or two-credit courses regarding the various religious cultures in the United States could be developed, such as courses on the Catholics in America, the Jews in America, the Mormons in America, the Episcopalians in America, and the Unitarians in America. Another organizing theme could be foreign nationalities; thus, a series of courses could be designed on such topics as contemporary French culture, contemporary Russian culture, contemporary Mexican culture, contemporary Irish culture, and contemporary culture in Wales. Another theme for a series of cultural courses could be American minority cultures, including such groups as the American Indian, Blacks in America, the Japanese American, Chinese Americans, Hawaiians, Puerto Ricans, Mexican Americans, Eskimos, Irish Americans, German Americans, and Swedish Americans. One also could use geography as an organizing principle for the study of cultures, for example, a one-credit or two-credit course could be designed regarding the culture of the Appalachian area, the culture of the Southwestern Indian reservations, or the culture of urban ghettos in America. In Appendix F is included a special annotated bibliography on cultural and intercultural topics. This particular bibliography is not intended to be exhaustive, but merely illustrative of the fact that there is a substantial and respected body of scholarship available for use in college courses related to various cultures and to intercultural topics. Obviously, many other bibliographical references can be found in libraries and from publishing houses across the country.

A Role for Communications Courses: Written Composition, Oral Communications

As Chart II-A indicates, and as the taxonomy of courses included in a foregoing subsection of this report indicates, it is intended that courses dealing with the development of "skills" in written composition and in oral communications be separate from the courses and format of the general education program. However, it is intended that courses in communications should be required as a part of the degree curriculum of a community college. Every student studying for or earning a college degree should be required to complete satisfactorily courses in both written composition and in oral communications. The total number of credits illustratively suggested to be included as a requirement in this part of the overall degree curriculum is six, as specified in Chart II-E. Four credits would be required in written composition, and two credits in oral communications.

There should be a requirement for a student graduating from a college to demonstrate acceptable levels of written and oral self-expression, or communication. A college degree should represent to some reasonable extent a certification by a college of the demonstrated competency of its graduates to express themselves well in written and in oral form. The competent use of the English language in written and oral communication should be cultivated and enhanced in college.

It is intended that the various courses offered by a college in written composition and in oral communication encompass a variety of levels, or degrees, of skill, as well as basic college-level skills that enable a person to communicate articulately. Students who enroll at the College but who already have developed basic college-level skills in written composition and oral communications should be allowed at least advanced placement or perhaps should have this requirement in communications waived. Appendix B contains illustrative courses that could be offered under a communications requirement at a college. The courses listed in Appendix B under the communications program should all be offered for academic credit. That is, the communications courses should not include the remedial courses included in the developmental studies program, whose courses would include reading, basic writing skills, basic speech, and, for foreign students, general courses to develop an adequate comprehension of the English language and its associated cultural elements.

A Role for Developmental Studies

As indicated in the preceding paragraph, the courses that are typically called "developmental" in a college curriculum should not be included in either the general education program or in the communications program of the College. Without question, there is a need for a community college to offer various courses of a remedial nature in a variety of basic skills areas. This type of course is well established in community colleges throughout the country. However, the overall purpose of a developmental studies program is fundamentally different from the purposes of a general education program and from the purposes of a communications program. Essentially the developmental studies program provides opportunity for students to develop basic competencies that are expected of students in regular credit courses associated with the degree curriculum of a college. Some students need assistance in further developing these basic competencies, so that they can succeed in the courses offered in the various disciplines at the collegiate level. However, these courses usually are not offered for academic credit and, as indicated on Chart II-A, are considered to be supplementary and optional courses for those students who may need and/or elect them. Appendix C contains a listing of illustrative courses that could be included in developmental studies programs.

A Role for Orientation Studies

Another typical component of the overall program of a community college is a set of courses that can be termed "orientation courses." Chart II-A indicates that "Orientation Studies" are intended to be included optionally in the curriculum of the College--only as supplementary courses, not as part of the general education program, not as part of the communications program, and not as a specialized requirement for earning a degree. Orientation studies essentially are courses that offer students opportunity to explore or to become familiar with skills or information that will be helpful to them in making use of the resources of the college or in making use of the college education which they aspire to complete. For example, some students find a need for the development of improved study skills, and a course can be offered that will help them to learn to study in a manner expected in a collegiate setting. Other students may find it valuable to enroll in a course that helps them to identify and to select a particular career for which a collegiate education is essential. Still other students may want to learn about the uses of the library for bibliographic and research purposes, and they should be able to enroll in a course dealing with the use of the library and the development of bibliographic research techniques. These types of courses are valuable for college study and should be included in the overall curriculum, but they should not become part of the required degree curriculum of the institution. Appendix D lists some illustrative courses that could be offered as a part of the orientation studies program.

A Role for Honors Courses

Included in the overall curriculum of many colleges is a set of courses designed for students who have demonstrated high levels of academic achievement. Such courses are sometimes termed "honors courses" and are available only to students whose grades overall are at least above average. Chart II-A includes such honors courses as a part of the curriculum of a college, but indicates that they are supplementary and optional courses which can be included as electives in any degree curriculum. Honors courses can be offered as large-group lecture and discussion courses, or they can be tutorial in nature, or be based on a concept of independent study, or can be offered as seminars or as field study courses. Appendix E contains a listing of illustrative honors courses that could be included in the overall curriculum of the College.

Roles for Liberal Arts and Sciences Courses: Specialization and General Education

In preceding sections of this report, it was pointed out that a general education program should not be simply a collection or random selection of the traditional liberal arts and sciences courses offered by a college. Such courses (for example, botany, physics, chemistry, sociology, and other traditionally specialized disciplines), as Chart II-A specifies, are really a part of the specialized requirements for students who wish to specialize in one or more of these disciplines; they are not courses designed to provide a coherent program of general education for degree-oriented students. Courses in the liberal arts and sciences are central to the overall curriculum of colleges; have a coherence, sequence, and specialization of particular value to the academic discipline itself as well as to many students; and establish a balance in the overall curriculum of a college. However, the function of the liberal arts and sciences courses as fields of study for the purpose of *specialization* should not be confused or commingled with the function of courses in a general education program that operates in the context of its own goals and objectives and draws upon some of the knowledge included in some of the traditional arts and sciences courses.

Traditionally, the arts and sciences courses have tended to evolve from specialized research conducted by and taught in the graduate schools of universities. Such an orientation provides for necessary continuity and a coherence within each of the various specialized academic disciplines, and provides a basis for the specialized education of students who desire to pursue those disciplines to prepare themselves to complete requirements for the baccalaureate or graduate or professional degree. Obviously, such a role is appropriate in community college programs as well as in programs of other types of institutions of higher education.

There is, nevertheless, another role that the liberal arts and sciences should assume in the collegiate curriculum, namely, the role of providing course content particularly designed for inclusion in courses that comprise the general education program. Within the context of the proposal contained in this report, the arts and sciences would assume a second role beyond the traditional role of specialization, namely, a role as a part of the "general studies" and the "integrative studies" portions of the general education program. Such a role would provide an *expansion* of the various specialized disciplines into some of the new and specially designed general education courses. The courses included in the general education program by and large *would be in addition to* the courses now offered in the traditional arts and sciences. These new courses likely would have a broader base of appeal for students and would provide greater flexibility in the base of course content, course organization, and course scheduling than now appears to be included at many community colleges. The reader of this report, by referring to Appendix A, can distinguish between this new and expanded role for the liberal arts and sciences, as represented in the illustrative courses, and the more traditional role of the specialized liberal arts and sciences as represented in most college catalogs.

The Role of Pre-Professional Courses

Community colleges usually offer some of the courses included in the sequence of studies that are preparatory for the various professions, such as medicine, law, business administration, teaching, dentistry, etc. These courses are usually classified as "pre-professional" in nature and are structured in such a manner that they conform to the requirements of the various professional and/or graduate schools of the university. Some examples of pre-professional courses are those in fundamentals of business administration, human anatomy and physiology, introduction to education, and various specialized liberal arts and sciences courses that are required for admission to a particular professional school (such as chemistry courses required for admission to a medical school). These pre-professional courses should not be confused with courses that community colleges offer in "career studies," though there may be some overlap in practice. The "career studies" courses are essentially oriented to the completion of the associate degree or a particular certificate, not to the baccalaureate degree or to a graduate degree or to a professional degree. In Chart II-A, pre-professional courses would be categorized as "specialized requirements" for those students who wish to pursue pre-professional programs. Pre-professional courses are not intended to be included in the general education program or in the communications program.

The Role of Career Studies

The community college assumes a relatively unique role in higher education in the instance of its responsibility for "career studies." Essentially career studies are those courses, or sequences of courses, which are designed to provide students with a technical, or a semi-professional, or an occupationally oriented education, within a program sequence of two or fewer years duration. Thus, specialized courses offered in a career studies program in a community college are intended to have a self-contained coherence and an articulated sequence of their own, not necessarily to be the first two years of a four-year, baccalaureate-oriented program of studies. Some career studies programs are no more than one or two academic semesters in duration. Some are designed so that they are complemented by electives from the arts and sciences or by a general education program. Some, however, are so designed that only the specialized career studies courses are required for graduation, without any electives or general education requirements.

In Section I of this report, Lombardi's concept of the three "evolutions" of the community college was cited. The role of career studies in community colleges is essentially the curriculum expression of the second evolution in Lombardi's conceptual description. Career studies programs are offered at community colleges throughout the country, and most common among the types of such programs would be, for example, registered nursing, electronics technology, secretarial studies, computer programming, dental assisting, and business management.

Chart II-A illustrates that the courses in career studies offered by a community college are in essence a part of the specialized requirement for completion of an associate degree or the completion of a certificate program, not a part of the general education program or the communications program. Therefore, as a part of the overall comprehensive degree curriculum of a college, career studies programs should include a component of general education and appropriate communications courses, if these career studies courses are intended to be incorporated in a degree curriculum of the community college.

Courses in career studies programs should not be confused with the courses that would be offered in the illustrative general education program, under the heading of "careers," inasmuch as courses in the general education program related to "careers" are intended to help students to explore the psychological and sociological dimensions of work, of earning a livelihood, and of committing oneself to a career or careers over a lifetime. Such general education courses should not be technical or semi-professional in content or intent. Instead, they should be oriented fundamentally to knowledge derived from the behavioral sciences.

A Need for Campus Identity and Individuality Within Collegewide Requirements and Patterns

Assuming that both single campus and multi-campus community college systems should develop general education programs as part of the curriculum, and assuming that a multi-campus community college should have some general framework in common among all of the campuses of the multi-campus system, and assuming that each campus within a multi-campus system should have a reasonably distinctive individuality and identity of its own within the overall system, it would seem most important to design a general education program in such a manner that systemwide considerations and requirements are clearly identified on the one hand, and so that campus patterns and course offerings are individualized but compatible with the overall requirements of the multi-campus system on the other hand.

A multi-campus community college should operate, to the extent possible, as a coordinated administrative system for all campuses of the college. However, within that overall coordinated system, the identity and individuality of each campus should be developed and maintained, especially in the programs and services of each campus, in response to the different campus student bodies and to the communities in the geographic area of the particular campus. Since general education should be a commitment for the entire college, there must be some collegewide framework of definition and administrative coordination, but each campus of the college should develop and operate its own general education program as a part of its overall campus curriculum, within a collegewide framework of definitions and requirements.

With some appropriate collegewide administrative guidelines and with a designated collegewide curricular framework, such as the statements included in the last subsections of Sections I and IV of this report, an appropriate collegewide framework could be established for general education at a multi-campus community college, and each campus could develop its own particular pattern of course offerings within that collegewide general education framework. For example, collegewide requirements for general education could be developed to specify the particular categories for course distribution within the general education program, could establish the number of academic credits required for each category within the general education program, and could specify the total number of academic credit hours and grade-point average required to earn an associate degree from the college. Then, each campus could develop its own courses, its own teaching methodology, its own class schedules, and its own locations for offering general education courses, on or off campus, throughout the year.

Administrative mechanisms can be developed to provide for coordination of the curriculum requirements for a degree within a multi-campus community college. These administrative mechanisms, including their links with campus governance systems, can be used to coordinate the development of general education requirements collegewide and to relate those collegewide requirements to a general education program for each campus.

In order to assure that the general education program for each campus is given proper coordination and continuing attention, it would seem desirable that, on each campus, a particular academic administrator be designated for overseeing, monitoring, developing, and coordinating the general education program of that campus. General education should receive continuing attention from appropriate academic administrators and faculty on campus in order to remain a coherent and viable part of the campus curriculum.

A Need for a Long-Range View for Curriculum Reformation

In order to develop and to implement a continuing general education program for a community college, within the complex curriculum that now exists at most colleges, it likely will be necessary to establish a long-range schedule for the completion of such an effort. Thought should be given to preparing specific goals and objectives for such a program, at both college and campus levels if the institution be multi-campus. Overall academic requirements and formats would need to be developed, academic regulations and various related forms and records would need to be created, or existing forms and records modified appropriately, and new courses would need to be created, among other considerations.

What is implicit in this report is that a community college that undertakes a commitment to create a continuing general education program also undertakes significant and substantial curriculum reformation. Such an undertaking is complex and requires discussions and deliberations at various levels of academic administration, as well as discussion and coordination perhaps with some state-level agencies. Likely, significant budgetary support will need to be provided. Such a curricular reformation as suggested in this report should be viewed as a long-term process of perhaps three to five years.

A Need for Continuing Curricular Evaluation at Campus and College Levels

On the assumption that a continuing general education program would be developed by a community college, it is fundamental that such a program be expressed, as a first step in the process, in terms of goals and objectives and/or in terms of outcomes expected of students who complete the general education program. Then, based on these goals and objectives or expected outcomes, courses can be developed, and assessment and evaluation can be conducted regularly to determine the success of the program, relative to the expectations as stated in the goals, objectives, and expected outcomes. Further, such assessment and evaluation can assist in determining whether changes should be made in the goals or objectives, and whether changes should be made in the courses or in the program itself, and whether other changing circumstances require corresponding adaptations in the program.

SECTION III:

MANY PEOPLE: MONTGOMERY COUNTY

MANY PEOPLE: MONTGOMERY COUNTY

Obviously, the basis for the programmatic and service plans of an institution of higher education should be the people to be served by the institution. Therefore, it is essential to take into account some of the relevant aspects of the characteristics of the population and the student enrollment to be served by a program of continuing general education, especially those aspects relevant to Montgomery College, to which the report is addressed. This section on "Many People" contains summaries and interpretations of data in the context of population and enrollment expectations during the next 5 to 10 years, for the United States and Maryland generally and for Montgomery College particularly. The primary sources of information and data in this section are U. S. Census Bureau publications, Montgomery County government publications, and official enrollment projections of Montgomery College, among other sources.

Population and Related Projections for the United States

Though much is written regarding declining birthrates, declining school enrollments, and relative shifts in the proportion of the population in certain age categories, the official estimates of population for the United States to the year 2000 clearly anticipate continuing growth in the absolute number of people who are citizens of the country. For example, the United States Bureau of the Census, in July 1977, in its publication, Projections of the Population of the United States: 1977-2050, estimates that between 1975 and 1980 the country's population will increase by approximately 5%, and, between 1980 to the year 2000, it will continue to increase each 5 years at a rate somewhat greater than 5% a year. Thus, these governmental projections indicate that by 1980 the population of the United States is expected to be approximately 224 million, and by the year 2000 the population total should be between 282 million (as the highest estimate) and about 246 million (as the lowest estimate). Within these overall figures, the Bureau of the Census foresees that the median age of the population between 1980 and 2000 will increase from 29.9 years to 32.5 years (as one approximation) or, in the alternative, will increase from 30.4 years in 1980 to 37.3 years by the year 2000 (as another approximation). Thus, in any event, not only is it expected that the population of the United States in absolute numbers will increase substantially during the next 20 years or so, but it is also clearly expected that the proportion of the population that is older will increase significantly during that span of time. Hence, institutions of higher education, perhaps especially community colleges, face opportunities during the next twenty years to serve not only more people than in the past, but older people who may have a continuing interest in their own education and enlightenment.

Enrollment and Related Projections for the United States and Maryland

One analyst of projected student enrollment in higher education in the United States, through the early 1990's, Arthur Chickering, in a publication titled Developing the College Curriculum, foresees very substantial opportunities for institutions of higher education to serve increasing numbers of people, but increasingly different kinds of students. Chickering foresees between the mid-1970's and the early 1990's a potential decrease from about 9.3 million persons age 18 to 24 years seeking credit courses in higher education, to about 7.5 million such persons by the early 1990's. However, Chickering foresees, for the age group of 25 years and older, a growth from about 7 million persons seeking credit and non-credit programs in higher education to about 22 million such persons by the early 1990's. Such an increase in the number of people age 25 or older reflects also an increasing number of students from varied socio-economic, racial, and nationality backgrounds, as well as those beyond the historically "typical" college age.

According to a study published by the American Council on Education in December 1978, titled Adapting to Changes in the Characteristics of College-Age Youth, there clearly are some characteristics of the population in the United States that suggest certain trends that should be taken into account by institutions of higher education during the latter part of the twentieth century. The following highlights are quoted from this study:

> "The number of 18-year-olds and consequently the number of high school graduates will decrease 14-15 percent between 1975 and 1985.
>
> "The characteristics of the traditional college-age (18-24) population will change; by 1985 that population will include higher proportions of black and Hispanic youth.
>
> "Generally, more college-age women than men are now enrolling in college. Also, more high school graduates are delaying college entry for several years, more college students are choosing part-time study, and more are enrolling at community colleges.
>
> "The National Center for Education Statistics has projected that college enrollment will total between 11.2 and 14.6 million students by 1985. If older (age 25 and over) students and college-age women continue to enroll at high rates, the decline in the number of college-age students may be offset and college enrollments may continue to expand. If not, declining enrollments are likely at most campuses.

> "By using student profile data to get a clearer picture of their current clientele, college administrators can improve their recruitment and retention efforts in the 1980's. Planning officials should also consider expanding their services to attract not only older students, but also foreign students and business employees.
>
> "Finally, when college administrators are considering how to minimize the overhead on underutilized facilities, short-term responses may be more appropriate than long-term policy changes because the pool of college-age youth will start to increase again in the 1990's."

With reference to expectations for Maryland enrollment in higher education, the recent Statewide Plan for Postsecondary Education, adopted by the Maryland State Board for Higher Education in July 1978, anticipates that the number of full-time equivalent students enrolled in Maryland institutions of higher education will increase from about 152,000 in 1978 to about 165,000 in 1987. These data of the State Board for Higher Education predict that the full-time undergraduate enrollment will continue to increase very slightly between 1978 and 1987, but that the part-time undergraduate enrollment will increase markedly between those two dates, from about 91,000 in 1978 to about 118,000 in 1987.

Thus, in terms of enrollment expectations in higher education, both for the United States and for the State of Maryland, the reasonably foreseeable future appears to include continuing growth in higher education, but perhaps also a continuing shift to part-time undergraduate study as well as to programs and services for adults who are older than the typical undergraduate student of years past. Such projections and expectations portend both opportunities for greater service by colleges and universities, as well as the need for a reassessment of the curriculum commitments and service patterns of institutions of higher education, including Montgomery College.

Population and Projections for Montgomery County

Like the population and higher education enrollment projections for the United States and like the higher education enrollment projections for Maryland, the official Montgomery County population projections, as reflected in some of the data provided by the Montgomery County Planning Board, anticipate a continuing growth in Montgomery County population between 1975 and 1985. These recent Planning Board data show an increase from about 578,000 population in Montgomery County in 1975 to a total of about 673,000 population in the County by 1985. These same data, between these two years of 1975 and 1985, indicate that the portion of the County population that is less than 25 years of age will decrease from about 41% in 1975 to about 35% by 1985. Correspondingly, the proportion of County population age 25 years or older will increase from about 59% in 1975 to about 65% in 1985. The table titled "Montgomery County Population Age Group Summary 1946-1985," which is included at the end of this section, provides a useful reference.

In general summary, then, Montgomery College, whose overwhelmingly major proportion of students are County residents (about 90%), should be anticipating at this time serving a changing County population that is gradually increasing in number and gradually increasing in average age. The programs and services of Montgomery College as now developed and structured for a smaller County population and a relatively younger County population, obviously should be reassessed and refocused in part, not only to adapt to the current shifts that are taking place in population characteristics, but also to anticipate a continuation of those shifts as reflected in the projections and analysis of the Montgomery County Planning Board and other agencies of government.

Enrollment and Related Projections for Montgomery College

The most recent enrollment projections for Montgomery College, titled "Tentative Ten-Year Enrollment Projections, Fiscal Years 1980-1989," as published by the Office of Institutional Research of Montgomery College in November 1978, based on recent population data from the Montgomery County Planning Board, project an increase in the number of students enrolled at the College in credit courses, from 15,389 persons enrolled in the fall of 1978, to 18,100 such persons in the fall of 1988. Further those same College enrollment projections show an increase in Community Services non-credit continuing education courses, from 11,520 for fiscal year 1978, to 17,700 in fiscal year 1989. Hence, it is expected that the College will continue to serve both an increasing number of people who live in the County and a relatively increasing proportion of people who live in the County. Unquestionably these projections for Montgomery College presuppose that the College will continue its efforts to adapt its programs and services so that they are contemporary with the interests, needs, and expectations of the people of the County. Continuing and perhaps, in some instances, concerted effort will need to be made by Montgomery College, its campuses, and the Office of Community Services to adapt and to adjust the curriculum and programmatic flexibility of the institution at least in the late 1970's and through much of the 1980's.

A Comparison of County Population and College Enrollments: Past, Present, and Future

Data provided by the College Office of Institutional Research, comparing age distribution of County population with enrollment in credit and non-credit courses offered by Montgomery College, shown in the table titled "Fall Enrollment in Credit Courses, by Age Group, as Percentage of Montgomery County Population" and in the graph titled "Age Structures of County Population, Credit Students and Non-Credit Students, Fall 1977," both included at the end of this section, very clearly document the fact that Montgomery College, in its credit offerings particularly, has not yet addressed, to the extent likely possible, the very substantial number of potential students in the County who are age 22 years or older. For example, in the aforementioned table titled "Fall Enrollment in Credit Courses by Age Group," it is apparent that between 1947 and 1978 the College enrolled in credit courses a significantly increasing proportion of the County population aged 15 years to 21 years, from approximately 2.1% of the population in 1947 to approximately 11.2% in 1978, more than five times the proportion in 1978 compared to 1947. From that same table on fall enrollment, it is apparent that there indeed have been dramatic increases in the proportion of population age 22 years or older who have enrolled in Montgomery College credit courses between 1947 and 1978, but a very substantially lower proportion of the older population in 1978 (i.e., persons age 22 years or older) was enrolled in credit courses, compared to those whose age was between 15 years and 21 years. Most certainly there is great potential in the years ahead not only to maintain and likely to increase the proportion of population age 15 years to 21 years who enroll in the College's credit courses, but also to increase substantially the number and percent of County population older than 21 years who enroll in Montgomery College credit courses. Montgomery College has not yet attained its potential and reasonable level of service in credit or in continuing education non-credit courses for the younger population of the County, nor for the increasingly greater proportion of older members of the Montgomery County community.

Some Population-Enrollment "Gaps" to Consider

On the basis of various other tables provided by the College Office of Institutional Research, included at the end of this section, it can reasonably be inferred that there are indeed "gaps" between the present composition of Montgomery College enrollments and the characteristics of Montgomery County population. The data would suggest that, among other groups, the following types of residents of the County might be served to a greater extent by the College credit and non-credit courses: (1) males, especially those 35 years or older, in addition to those males and females who are already attending the College, (2) persons whose age is 25 years or older, and (3) those persons who already have attained a high level of previous education, perhaps particularly those who already have completed four or more years of college, but who wish for their own enlightenment or cultural diversity to continue their education for academic credit or for no academic credit. Though the educational attainment of citizens in Montgomery County, on the average, is among the highest in the United States, yet such a level of previous education probably has created in the County population a continuing and perhaps heightened interest in continuing education of a diverse and high quality, regardless of whether such study be oriented toward the earning of an academic degree or simply oriented toward individual enlightenment and development.

The observations of Earl J. McGrath, in the publication Developing the College Curriculum: A Handbook for Faculty and Administrators, succinctly focus on the opportunities and implications of serving a changing, maturing population in the United States (and, one could add, in Montgomery County):

> "...something already has been said about the need for more general, less-specialized courses for undergraduates. The need for new courses designed especially for mature adults

is manifested in the swiftly changing character of American life. The demand for occupationally-oriented instruction has been proven by the large increases in attendance in urban areas of older students who pursue vocationally-related programs for purposes of advancement in their jobs. But the growth in attendance in non-working hours of those who simply want to understand the enormously complex physical and social world has been equally arresting. These new groups of students pose problems for those revamping the curriculum, for they do not wish to nor will they pursue a four- or five-year sequence of instruction preparatory for a life of scholarship in a single field. Neither will they pursue the tedious details in a first course which they feel does not deal with the matters in their daily lives. Moreover, many of these adults have had long, rich experiences which they bring to discussions in a suitable class setting. It is likely they will become restive and leave if they are subjected to the same lectures designed for a captive audience of undergraduates."

MONTGOMERY COLLEGE

OFFICE OF INSTITUTIONAL RESEARCH
AND ANALYSIS

MONTGOMERY COUNTY POPULATION
AGE GROUP SUMMARY
(1946 - 1985)

AGE GROUPS	1946		1950		1955		1960		1965	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
0 - 14	37,853	29%	48,984	30%	85,492	34%	122,000	36%	138,890	32%
15 - 21	11,688	9%	13,464	8%	18,898	7%	24,332	7%	40,297	9%
22 - 24	5,843	4%	6,731	4%	9,448	4%	12,164	4%	20,145	5%
25 - 34	23,901	18%	29,566	18%	37,347	15%	45,128	13%	57,265	13%
35 - 44	22,141	17%	27,867	17%	43,245	17%	58,623	17%	64,283	15%
45 - 64	23,299	17%	28,587	17%	44,703	18%	60,718	18%	85,698	20%
65+	7,540	6%	9,202	6%	13,583	5%	17,963	5%	25,291	6%
TOTAL	132,265	100%	164,401	100%	252,716	100%	340,928	100%	431,869	100%

AGE GROUPS	1970		1975		1978		1980		1985	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
0 - 14	155,781	30%	144,589	25%	138,910	23%	135,470	22%	143,222	21%
15 - 21	56,261	11%	62,352	11%	63,090	10%	62,610	10%	63,250	9%
22 - 24	28,126	6%	31,171	5%	31,540	5%	31,300	5%	31,620	5%
25 - 34	69,402	13%	90,783	16%	96,116	16%	97,172	16%	108,092	16%
35 - 44	69,943	13%	71,699	12%	75,342	13%	78,634	13%	89,496	13%
45 - 64	110,677	21%	132,395	23%	141,716	24%	146,692	24%	157,620	24%
65+	32,619	6%	45,811	8%	54,886	9%	61,322	10%	80,100	12%
TOTAL	522,809	100%	578,800	100%	601,600*	100%	613,200*	100%	673,400*	100%

*Total figures have been revised slightly downward by Planning Board, but age structures remain the same.

Source: Data for 1950, 1960 and 1970 are from the U.S. Census. Data for other years are based on extrapolations from the Census data and Montgomery County Planning Board population projections.

FALL ENROLLMENT IN CREDIT COURSES BY AGE GROUP AS PERCENTAGE OF MONTGOMERY COUNTY POPULATION (1947 - 1978)*

AGE GROUPS	1947	1950	1955	1960	1965	1970	1975	1978
15 - 21	2.1	2.9	1.9	4.4	6.8	9.1	10.7	11.2
22 - 24	1.1	.9	1.2	1.4	1.9	4.3	6.2	6.9
25 - 34	.1	.2	.3	.4	.6	1.8	3.4	3.6
35 - 44	-	.1	.1	.1	.2	.7	1.7	2.1
45 - 64	-	-	-	.1	.1	.2	.6	.7
65+	-	-	-	-	-	-	.1	.2

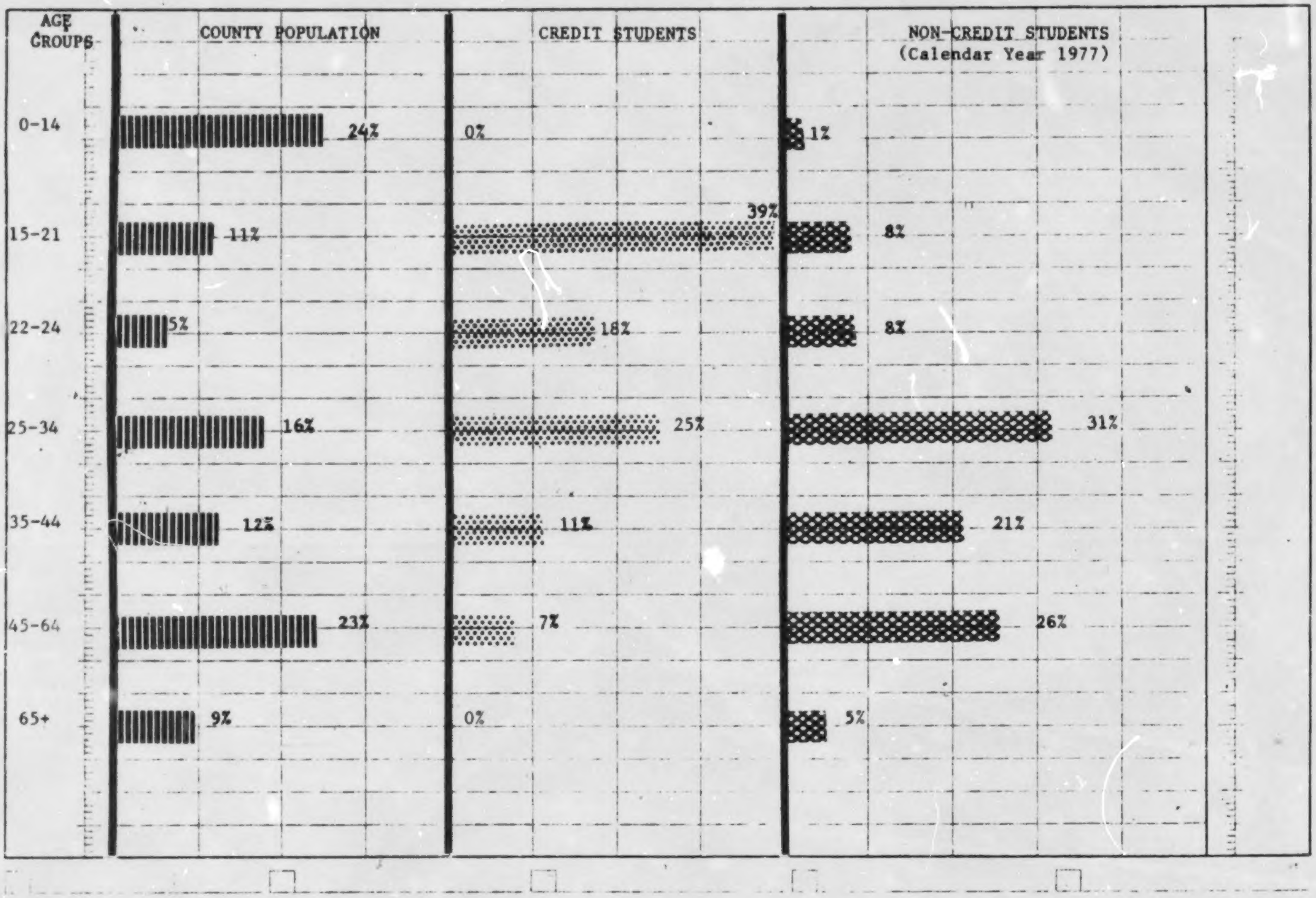
*Enrollment by age group was not available for Fall 1946. Typically, 90% of the students enrolled are Montgomery County residents.

MONTGOMERY COLLEGE

OFFICE OF INSTITUTIONAL RESEARCH AND ANALYSIS

AGE STRUCTURES OF COUNTY POPULATION CREDIT STUDENTS AND NON-CREDIT STUDENTS

FALL 1977



MONTGOMERY COUNTY
ADULT EDUCATIONAL STATUS
BY SEX
(25 years and older - 1970)

YEARS OF EDUCATION	MALE NUMBER	MALE PERCENT	FEMALE NUMBER	FEMALE PERCENT
None	724	1%	1083	1%
1 - 4	1795	1%	1531	1%
5 - 7	6024	4%	6059	4%
8	5289	4%	6748	4%
9 - 11	12309	9%	16488	11%
12	27632	21%	54901	37%
13 - 15	19555	15%	28658	19%
16 or more	59663	45%	34236	23%
TOTAL	132991	100%	149704	100%
	(median = 13-15 years)		(median = 12 years)	

*Source: 1970 U. S. Census

MONTGOMERY COLLEGE

OFFICE OF INSTITUTIONAL RESEARCH
AND ANALYSIS

FALL ENROLLMENT
AGE GROUP SUMMARY*
(1947-1978)

	1947		1950		1955		1960		1965	
AGE GROUPS	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
15 - 21	256	70%	388	72%	363	59%	1079	69%	2737	74%
22 - 24	68	19%	58	11%	113	18%	176	11%	373	10%
25 - 34	34	9%	70	13%	107	18%	196	13%	365	10%
35 - 44	7	2%	20	3%	27	4%	80	5%	150	4%
45 - 64	2	-	5	1%	4	1%	33	2%	72	2%
65+	0	-	0	-	0	-	0	-	0	-
TOTAL	367	100%	541	100%	614	100%	1564	100%	3697	100%

	1970		1975		1978	
AGE GROUPS	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
15 - 21	5133	61%	6701	49%	7067	46%
22 - 24	1219	15%	1947	14%	2170	14%
25 - 34	1217	15%	3068	22%	3433	22%
35 - 44	491	6%	1233	9%	1610	10%
45 - 64	253	3%	741	6%	1005	7%
65+	2	-	34	-	99	1%
TOTAL	8315	100%	13724	100%	15384	100%

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*Information on the ages of 169 students is missing for 1970, 183 for 1975, and 5 for 1978.

CURRENT COLLEGE ENROLLMENT
BY AGE GROUP AND SEX
(FALL 1978)

	MALE		FEMALE		TOTAL	
AGE GROUP	Number	Percent	Number	Percent	Number	Percent
15-21	3556	52%	3511	41%	7067	46%
22-24	1179	17%	991	11%	2170	14%
25-34	1490	22%	1943	23%	3433	22%
35-44	354	5%	1256	15%	1610	10%
45-64	231	3%	774	9%	1005	7%
65+	39	1%	60	1%	99	1%
Unknown	3	-	2	-	5	-
TOTAL	6852	100%	8537	100%	15389	100%

PERCENT OF MONTGOMERY COLLEGE ENROLLMENT
BREAKDOWN BY SEX

FALL	MALE	FEMALE
1947	80%	20%
1950	80%	20%
1955	86%	14%
1960	77%	23%
1965	66%	34%
1970	58%	42%
1975	48%	52%
1978	45%	55%

AGE DISTRIBUTIONS OF MALE AND FEMALE

COMMUNITY SERVICES NON-CREDIT STUDENTS

Calendar Year 1977

	MALE		FEMALE			TOTAL	
AGE	NUMBER	PERCENT	NUMBER	PERCENT	UNKNOWN	NUMBER	PERCENT
70 or more	98	2%	74	1%		172	2%
65-69	236	5%	174	3%		410	4%
60-64	370	8%	305	5%		675	6%
55-59	237	5%	346	5%	2	585	5%
50-54	292	6%	498	8%		790	7%
45-49	333	7%	528	8%	3	864	8%
40-44	398	9%	657	10%	4	1059	10%
35-39	447-Median	10%	767-Median	12%		1214-Median	11%
30-34	675	15%	1020	15%	1	1696	15%
28-29	289	6%	398	6%		687	6%
26-27	314	7%	406	6%	2	722	6%
24-25	259	6%	406	6%	3	668	6%
23	122	3%	198	3%	1	321	3%
22	87	2%	147	2%	1	235	2%
21	71	2%	120	2%	2	193	2%
20	83	2%	134	2%		217	2%
19	54	1%	109	2%	1	164	1%
18	50	1%	74	1%	2	126	1%
17	59	1%	47	1%	3	109	1%
15-16	56	1%	58	1%	2	116	1%
Below 15	43	1%	54	1%	4	101	1%
Unknown	39	-	66	-	17	122	-
TOTAL	4612	100%	6586	100%	48	11246	100%

MONTGOMERY COUNTY
FAMILY INCOME
(1976)

INCOME	PERCENT	CUMULATIVE PERCENT
Under $6000	3.0%	100.0%
$ 6000 - $ 8999	3.4%	97.0%
$ 9000 - $11999	5.3%	93.6%
$12000 - $14999	6.3%	88.3%
$15000 - $17999	7.4%	82.0%
$18000 - $20999	7.9%	74.6%
$21000 - $23999	9.1%	66.7%
$24000 - $26999	8.5%	57.6%
$27000 - $29999	8.3%	49.1%
$ $30000 +	40.8%	40.8%
TOTAL	100.0%	

(Median = $24000 - $26999)

Source: Montgomery County Planning Board

Total Number of Families: 151,651

Number of Families Reporting: 146,707

SECTION IV:

MONTGOMERY COLLEGE
AND CONTINUING GENERAL EDUCATION

MONTGOMERY COLLEGE AND CONTINUING GENERAL EDUCATION

The preceding analyses of the contemporary context for collegiate general education in the United States and the enrollment and population characteristics in Montgomery College and Montgomery County provide a context for a consideration of various aspects of the current curricula of Montgomery College. There are certain legal and policy dimensions that establish a framework for the curriculum of Montgomery College, such as the law of Maryland, the policies of the State Board for Higher Education and the State Board for Community Colleges, and the policies of the Board of Trustees of the College. Additionally, there are programmatic considerations associated with the accreditation standards of the Commission on Higher Education of the Middle States Association of Colleges and Schools. Further, there is the context of the present structure of the curriculum at Montgomery College. These various dimensions of law, policy, standards, and curriculum structure, when viewed in the context of the population that Montgomery College is responsible for serving, and when viewed in the context of trends and assessments of collegiate curricula in the United States, suggest that there are "gaps" in general education at Montgomery College. This section of the report will attempt to present and to comment on the state of the curriculum at Montgomery College at this time, especially with reference to continuing general education, and will attempt to suggest assumptions and principles that might be used to create a framework for continuing general education at the College hereafter.

Legal and State Policy Dimensions

The law of Maryland does specify briefly the curriculum commitments which are the responsibility of community colleges in Maryland. Section 16-203 (I) of the Annotated Code of Maryland reads as follows: "Subject to the minimum standards of the State Board for Community Colleges, each Board of Trustees may determine entrance requirements and approve offerings that consist of: (1) Transfer programs offering the equivalent of the first two (2) years of a bachelor's degree program; (2) Career programs offering technical, vocational, and semiprofessional education; and (3) Continuing education programs." Thus, the law of Maryland clearly authorizes the community colleges of the State to offer the first two years of baccalaureate-type programs, specialized career programs, and continuing education programs for the entire community. Further the law requires that a community college shall abide by the minimum standards of the State Board for Community Colleges in this respect.

The "Maryland Standards for Two-Year Colleges," as published by the State Board of Education in 1969 and apparently continued in effect by the new State Board for Higher Education in recent years, pending a likely revision, do specify a requirement affecting community colleges with reference to what could be termed general education. The "Standards" in this regard read as follows:

> "In the education program of every collegiate institution seeking State accreditation there should be included a substantial amount of basic college studies in the arts and sciences. Although the amount and composition of such studies may vary among institutions, the State Board of Education considers a minimum for Associate degree programs to consist of at least 24 semester hours of college-level courses in the humanities, the natural sciences and mathematics, and the social sciences. The major portion of this Liberal Arts component must be evenly distributed among the broad fields of the Arts and Sciences which are not directly supportive of the area of concentration. In addition, physical education is considered an appropriate part of any degree program."

In another section of those "Standards" is the following statement:

> "All degree curricula in technical or occupational fields should give recognition to the relationship between broad and general education and the acquisition of techniques and skills in the particular technical or occupational field."

According to the recent Statewide Master Plan for Community Colleges in Maryland, published by the Maryland State Board for Community Colleges in May 1978, page 31, the number of credit hours in general education required as a minimum for a degree program is at present 15, rather than the 24 stated above.

The State Board for Higher Education has adopted a Maryland Statewide Plan for Postsecondary Education, dated July 1978, in which the State Board for Higher Education specifies the "Mission of the Community Colleges" on pages 36 and 37. Essentially this statement of "Mission" has the effect of a legal requirement for community colleges, in view of the authority vested in the State Board for Higher Education by the law of Maryland. The statement of "Mission" by the State Board for Higher Education for community colleges does not specify a requirement for general education *per se*, but the statement of "Mission" does require the community colleges to provide "...high quality transfer and career programs, continuing education, and community service...in response to local educational needs." Thus, both the State Board for Higher Education and the State Board for Community Colleges expect community colleges to establish a commitment to general education, and both of these boards orient the curricula of community colleges to continuing education and community service as well as to transfer and career programs.

Accreditation Standards, Middle States Association

Montgomery College holds membership in the Commission on Higher Education of the Middle States Association of Colleges and Schools, the regional accrediting association for this area of the United States. The Middle States Association, through its Commission on Higher Education, has recently revised its standards for Middle States accreditation under the heading of "Characteristics of Excellence in Higher Education." On page 9 of the "Policies and Procedures" of the Commission on Higher Education, contained within the section on standards for Middle States accreditation, is a list of qualities and characteristics which "distinguish superior educational institutions" and which should be considered as "common elements" of accredited colleges "irrespective of particular settings." One of those common elements listed is "Curricula which provide, emphasize, or rest upon general or liberal education."

Further, in that same document, on pages 12 and 13, the following statements are made with reference to the program expectations for an accredited institution:

> "Technical and professional curricula present the dilemma of how to balance the program between the area of specialization and general education. The cue to a decision lies in each institution's own objectives. The dual aim requires a calculated division of the limited instructional time available, with an allotment to general education proportionate to the place it occupies in the institution's objectives. The time allotted should be sufficient to accomplish its purpose."
>
> "What kinds of courses should be counted as general education in a technical curriculum? Those which have the best chance of fulfilling its aims for students, which draw them into important new areas of intellectual experience, increase awareness of their cultural heritage, and prepare them to make sound judgments outside, as well as within, their specialized field. Professional usefulness should not be the only ground on which courses are selected, and general education components should not be limited to courses which develop communication and computation skills. The general education sequence should be designed with an eye to its true intent and the distinctive contribution it can make to the total intellectual growth of each student."

Essentially and clearly, then, the Middle States Association calls for the offering of a general education program and a commitment beyond communication and computation skills as a focus for general education. Further, the Middle States Association suggests that the general education program be designed with particular objectives in mind and with some attempt to assess or to measure whether the general education program attains its objectives.

Board of Trustees Policies

There are two sets of policies of the Board of Trustees related to the educational programs of the College. One set is the Board policy on "Philosophy, Purposes, and Program Commitments," adopted by the Board of Trustees in mid-1978 after the Board received the recommendations of a Board-appointed citizens' advisory committee. This particular advisory committee was requested to update a previously approved general statement on the role, scope, and objectives of Montgomery College. This new policy statement of the Board of Trustees is a general framework for the overall development of the educational programs and services of the College and its campuses. With reference to the concept of general education, as a particular part of the role, scope, and objectives of the College, there is no explicit statement in this set of Board policies. However, there are some statements that could be considered goals or objectives for a general education program at the College. For example, the statement on "Philosophy" stresses "enriching and comprehensive personal learning experiences" for students of the College, and adds such other goals for student development as "interest in and appreciation of diverse cultures... intercultural understanding...appreciate individual differences...communicate ideas for solving local, national, and international problems."

Further, the aforementioned policy on "Program Commitments" states that the College should "develop intellectual and cultural interests" within students.

The "Master Plan of Educational Programs and Services" for the College and its campuses, as adopted in revised form by the Board of Trustees within recent months, is the second major set of Board policies related to college curricula. This "Master Plan" does not explicitly state for the College or any of its campuses a requirement or an expectation that there shall be a program of systematic general education for degree-oriented students. Neither does this "Master Plan" explicitly commit the College to providing for the general public and citizenry of the County a continuing general education program. Such a commitment, it could perhaps be said, is implicit in these policies of the Board.

In view of the Maryland Standards for Two-Year Colleges, mentioned above, and in view of the standards for accreditation of the Middle States Association, also mentioned above, both of which refer to or suggest a general education program for degree-oriented curricula, it would seem appropriate and reasonable that the two basic policy statements of the Board of Trustees regarding the curricula of the College should contain an explicit commitment to, and a requirement of, a systematic general education program for degree-oriented students of the College. Further, in view of the Board's commitment to serve the citizenry of the County, regardless of whether such citizens wish to obtain a formal degree from Montgomery College, it would seem desirable and appropriate for these two sets of Board policies to contain an explicit commitment to the provision of a continuing general education program for any and all interested and eligible citizens. The nature of such a degree-oriented general education program and of such a continuing general education program for the citizens of the County could be based upon certain assumptions and principles for general education at Montgomery College, and those assumptions and principles are stated explicitly in the final portion of this section of the report. Section III of this report, titled "Many People: Montgomery County," provides data that suggest the magnitude of opportunity available to the College as a basis for a continuing general education program for all citizens. Section I of this report, titled "Community Colleges and General Education: A New Context," provides an overall point of view relative to such a combined and systematic program of general education, for both degree-oriented students and for the general public. Section II of this report, titled "Illustrative Formats for Continuing General Education," presents a proposal for a combined degree-oriented and continuing general education program at community colleges, within the context of the overall curriculum of those colleges.

Present Status of General Education at the College

Notwithstanding that the two aforementioned sets of Board policies regarding the curricula of the College do not now contain any explicit requirement or expectation that the College will offer a systematic continuing general education program, there is in fact no systematic general education program in effect as a part of the degree requirements of Montgomery College now, and there is no segment of the various degree and/or certificate curricula of the College designated as "general education." The College does have a "Classification of Electives," which is explained on pages 68 and 69 of the current college catalog (see the footnote below for a direct quotation, as contained in the current college catalog).[1]

In view of this situation, one might conclude that neither by explicit Board policy nor by actual programmatic effort is Montgomery College

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[1] Footnote: On page 68, under the heading "Classification of Electives," the following statements appear:

> In the various curriculums which are detailed on the following pages, an effort has been made to provide students with some insight into, and some opportunity for the exploration of, disciplines beyond those specifically required in the major area.
>
> Where electives are specified as humanities, science and/or mathematics, or social sciences, they must be selected from subjects in the pertinent column below. Where electives are unspecified as to discipline, any course in the catalog may be selected. Physical education courses are included in the unspecified category.

Humanities	Science and/or Mathematics	Social Sciences
Art	Astronomy	Economics
Creative Arts	Biological Sciences	Geography
Foreign Languages	Chemistry	History
Literature	Geology	Political Science
Music	Mathematics	Psychology
Philosophy	Meteorology	Social Science
Speech and Drama	Physical Science	Sociology
*Physical Education	Physics	*Physical Education
	*Physical Education	

*One credit of physical education may be earned as an elective credit in each of the specified elective categories.

committed to the provision of an organized, systematic, and coherent general education program for each degree-oriented student or on a continuing basis for the community at large. Rather, the College at present appears to provide only a "Classification of Electives," which is a mixture of disciplines, courses, departmental titles, and general fields of knowledge, among other classification headings. There appears to be no structured component for each degree curriculum, nor any requirements for degrees that would assure breadth of contemporary intellectual and cultural exploration, nor any structured and required component of the curriculum that would provide a means to stimulate the analysis, integration, and application of various fields of knowledge in a contemporary, multidisciplinary context. By and large, a general education program should strive for both breadth of intellectual exploration and analysis integration, and application of the fields of academic knowledge in a contemporary context. Such educational outcomes as breadth of intellectual perspective and integration and application of knowledge in a contemporary context desirably should not be left to random chance through the simple device of elective courses. The same observation could be made regarding the outcomes of a continuing general education program provided for the community at large.

An Analysis: Curriculum "Gaps" in General Education at Montgomery College

As stated above, Montgomery College at this time appears to have no systematic program of general education required in its curriculum. It does not appear to have any explicit philosophy or expressed intent to offer a general education program, either as a part of its requirements for degree-oriented students or for the optional benefit of the community at large. Thus a "gap" would seem apparent between the explicit and expressed programmatic commitments of the College at present, and the expectations of some of the State agencies and the regional accreditation association.

Another "gap" that is apparent lies between the recently adopted Board policy on "Philosophy, Purposes, and Program Commitments" and the lack of any systematic, or indeed extensive, offerings in a variety of American and international cultural studies. There are frequent references in this particular Board policy to cultural and intercultural considerations of both national and international dimensions. This Board policy would suggest that the College should offer courses of study related to the cultivation of understanding and appreciation of the diverse cultures that characterize American and international life today. It would seem that in the metropolitan area of Washington, D. C., there should be many excellent resources (i.e., people, museums, and other organizations) to support and to make possible the offering of an extensive set of courses dealing with, for example, such interculturally related topics as "Religious Cultures in the United States," "Minority Cultures in the United States," "Geographic Cultures in the United States," and various international cultural groups such as contemporary Mexico, France, Japan, Ireland, etc. Section II of this report contains a more extensive set of illustrative suggestions regarding the inclusion of cultural and intercultural courses within a systematic continuing general education program for community colleges.

Even though the College offers more than 600 individual credit courses in its overall curriculum, which provide a great range of intellectual opportunity across many fields of knowledge, the College has no statement of educational objectives directed explicitly toward the systematic general education of its degree-oriented students. Therefore, one could argue that at this time the fulfillment of the two usual goals of a general education program, namely breadth of intellectual exploration and integration and application of contemporary knowledge, is a "gap" to be closed more or less by elective chance or random choice.

One other "gap" can be identified, namely the "gap" of a lack of a systematic, coherent, continuing general education program for the community at large. Inasmuch as the purpose of a general education program probably should be to continue the cultivation and the development of a breadth of contemporary general knowledge and the application of that knowledge by students pursuing a formal degree program, one could argue that that same purpose is equally valid and appropriate for the general public, regardless of the college degrees previously earned by those individual citizens. Knowledge and its applications change rapidly today, and the problems of living in a culturally diverse country and international community persist. These would seem to be two very sound reasons for offering a continuing general education program for the public at large, as well as for the degree-oriented students of the College. Montgomery County, on the average, has the highest or close to the highest level of educational attainment of all counties or similar local governmental subdivisions in the United States. Such an educational background among County citizens would suggest the likelihood that there is a continuing interest by County citizens in cultivating a breadth of contemporary knowledge and an integration and application of that knowledge in contemporary contexts. A quotation from a recent publication from the College Entrance Examination Board, written by K. Patricia Cross, titled The Missing Link: Connecting Adult Learners to Learning Resources (see page 15), provides a basis for this assumption regarding continuing general education:

> "The variable of educational attainment is the single most important predictor of an adult's participation in further education. Education is addictive; the more people have, the more they want and the more they participate. Whereas more than one-third of today's college graduates are engaged in some form of adult education, less than 5% of those without a high school diploma are."

Assumptions and Principles for General Education at Montgomery College

As a basis for the development of a continuing general education program at multi-campus Montgomery College, for both degree-oriented students and the community at large, based on the analysis and contexts developed in this section of the report and in the preceding sections of the report, the following administrative guidelines, or assumptions and principles, are suggested for possible future use by the College:

1. There should be, in addition to other degree requirements, a general education program required of all students earning the associate degree at Montgomery College.

2. Such a program should be incorporated explicitly into the degree requirements of the College and be made available to all students of the College as well as to all eligible citizens of the County, regardless of whether those persons seek to earn an associate degree.

3. Such a continuing general education program should provide students and citizens with opportunities to become acquainted with the varied fields of contemporary knowledge, with interpretations of that contemporary knowledge, and with the analysis, integration, and application of that knowledge in contemporary and multidisciplinary contexts.

4. Such a program should include, as one of its integral components, systematic studies of the diverse cultures that characterize contemporary American society as well as those that characterize various contemporary international countries and groups.

5. Such a program should be made available to students and citizens at locations on and off campus, throughout the year, on a continuing basis.

6. Such a program should be so designed as to allow freedom of choice by the student from among many individual, designated courses that are included within each required subdivision or subcategory of the general education program.

7. Such a program should include courses whose credit-hour equivalency is one credit hour or various multiples thereof.

8. Such a program should be based upon a specific set of objectives developed explicitly to express the outcomes to be achieved by the general education program of Montgomery College. The objectives of each course included in the general education program should be compatible with and supportive of the overall objectives of the general education program itself.

9. Such a program should be so structured that it may vary from campus to campus, within the context of the above assumptions and principles, and within a set of requirements for the entire College, subject to the approval and coordination of the President of the College or his/her designee.

10. Evaluation of such a program and its outcomes should be conducted regularly by appropriate College and campus personnel, and a report of each such evaluation should be forwarded to the President for his/her review and appropriate action and for discussion with the Board of Trustees.

SECTION V:

IMPLICATIONS AND RECOMMENDATIONS

IMPLICATIONS AND RECOMMENDATIONS

The preceding sections of this report have attempted to analyze the need for a program of "continuing general education" in community colleges, with particular attention to Montgomery College. At this time, Montgomery College could and probably should begin to take initiative to establish a planning framework that will enable it to extend its curriculum considerably, in order to provide a coherent general education for all students of the College who seek a degree from the College, and to provide for the citizens of Montgomery County an opportunity for continuing general education through their own local community college. These two general education programs can be one and the same if designed appropriately. The laws and administrative regulations of the State of Maryland, the "philosophy" and "purposes" and "program commitments" adopted as policy by the Board of Trustees of the College, the accreditation standards of the Middle States Association of Colleges and Schools, and the general tendency in American higher education to reform undergraduate curricula to include a coherent general education program--all of these factors provide incentives at this time for the introduction of a continuing general education program within the curriculum of Montgomery College. Though the illustrative formats for a continuing general education program, as contained in Section II of this report, are not intended as the only viable formats for such a program at Montgomery College, the formats do provide a basis for discussion and a reassessment of the College's curriculum and of the goals of the College relative to general education for students in the future. It is hoped that this report will create within the College a recognition and an acceptance that an effort should be forthcoming at the College soon to develop a continuing general education program, and that such an effort should make possible a viable, if perhaps somewhat different, continuing general education program at each campus of the College.

The implications of this report and of such an effort to create and to offer a continuing general education program are unquestionably extensive. The report suggests that a direct and forthright commitment should be made by the College to establish and to require a completion of a general education program by all students who desire a degree from the College. It follows, then, that principles need to be established by the College, in a multi-campus context, to guide the overall development of a continuing general education program. Administrative responsibility needs to be fixed, both at campus and at College levels, for the development and the management of such a program. Resources, both monetary and human, should be sought and provided to enable the development of continuing general education programs for each campus, under the general coordination of a person designated by the President of the College.

To the extent possible, in-service professional development activities should be provided by the College for appropriate faculty and administrators, so they may explore and begin to develop a continuing general education program, and so that they can develop appropriate instructional resources, course syllabi, teaching methodologies, and other instructionally related support for the program. Discussions need to be conducted with some of the colleges and universities in the metropolitan area of Washington, D. C., in order to explore and to establish an articulation framework for the transfer of general education credit by students from Montgomery College to these baccalaureate-oriented institutions. The College curriculum needs to be reshaped, and appropriate requirements need to be established for the general education program and for a communications program. Curriculum requirements for each of the various degree curricula of the College and for the awarding of the associate degree need to be restructured to reflect whatever requirements are established for the general education program and for the communications program. Academic regulations of each campus will need to be reviewed and changed to effect a basis for the administration of whatever continuing general education program may be established at each campus. Appropriate full-time and part-time faculty need to be identified, that is, those who desire to develop courses for the approved continuing general education program and who wish to teach courses in the program. A framework needs to be established to provide for the periodic evaluation of the continuing general education program, an evaluation that should be conducted regularly, both on campus and by appropriate central offices of the College. Public visibility for the program should be developed and maintained over an extended time, and perhaps some formal certificates or letters of recognition need to be developed to present to those non-degree students who complete all or a portion of the continuing general education program. Citizens of the County need to become aware of the opportunity they will have to pursue their own continuing education at the College if the College develops such a program.

These implications would suggest that the length of time needed to develop and to begin to operate a continuing general education program at the College will be approximately three to five years. Thus, if such an effort were undertaken beginning in the fall of 1979, a continuing general education program would likely not be in full operation at the College until the fall of 1982 to 1984.

Listed below are several specific operational recommendations intended to identify actions that should be considered in the more immediate future if effort is to be undertaken soon to initiate the development of a continuing general education program at Montgomery College:

1. Board Policy. The Board of Trustees of the College should consider amending its two policy statements regarding the "program commitments of the College" and the "master plan of educational programs and services" so as to include in those policies explicit requirements that the College offer a general education program for all students matriculated for a degree from the College. Such an amendment also should provide that the general education program should be designed so as to serve not only the degree-oriented students but also the adult citizens of Montgomery County. Further, the amendment to the "master plan" should explicitly state that each campus is to offer a program of continuing general education.

2. Administrative Principles. The President of the College should take appropriate action to develop and to specify certain administrative principles that will govern a continuing general education program for the College as a multi-campus institution. The various principles and assumptions stated at the end of Section I and of Section IV of this report may be useful as guidelines in this connection.

3. Administrative Responsibility on Campus and at the College. If the College is to establish a commitment to continuing general education, then some particular administrator should be designated at each campus as the person responsible at that campus for the coordination of the campus continuing general education program. Further, some appropriate administrator at the college-wide level should be designated to be responsible for the overall college-wide operation and development of the continuing general education program. Probably each Campus Chancellor should designate the particular academic administrator on campus to be responsible for coordinating, overseeing, and monitoring the campus's continuing general education program within the framework established college-wide.

4. Campus Planning and College Coordination. Within some yet-to-be-designated administrative planning framework, early attention should be given to establishing a schedule for the development and the implementation of a continuing general education program at the College. Perhaps a community survey or some discussion groups should be conducted by the College to assist in determining the special topics and/or interests the adults in Montgomery County might wish to pursue through a program of continuing general education. Also, the College may wish to consider conducting a survey of all or some of the College's students, regarding topics and/or interests they might wish to pursue in a general education program.

In the design and the development of courses for the general education program, some courses possibly should be so designed as to be taught in the context of "competency-based" objectives, with some provision for individualized pacing by students and with the use of a variety of learning resources, including the many and varied museums and exhibits, art galleries, field sites (such as local, state, and national parks), educational television media, and extensive libraries (such as the Library of Congress) located in the metropolitan area of Washington, D. C. Such a variety of learning resources would enrich the experience of students enrolled in the general education courses and would provide a variety of learning experiences for students of all ages and backgrounds of experience and previous education. Further, as part of the planning process, appropriate administrators should begin to identify full-time and part-time faculty who might wish to participate in the development and the operation of a continuing general education program, including the possibility of appointing several "Distinguished Visiting Professors" to assist in the development of the program and its courses and to teach in the program from time to time.

5. In-Service Development. Early effort should be given to the identification of resources, both monetary and human, which can be used

to provide for in-service development activities (such as seminars, workshops, conferences, and consultations) for appropriate faculty, administrators, and staff. Perhaps some funds available in the FY 1980 operating budget of the College could be used for this purpose, and the FY 1981 operating budget of the College could be developed to include additional funds needed for this purpose.

6. Articulation for Transfer of Course Credits. At an early date in the process of developing the continuing general education program, the President of the College should take action to initiate discussions with appropriate officials of some of the colleges and universities in the metropolitan area of Washington, D. C., in order to discuss aspects of the articulation of the continuing general education program with the baccalaureate requirements of these institutions. The transfer of course credits should be one basis for such a discussion, at such a time as the continuing general education program is sufficiently outlined to make these discussions worthwhile.

7. Evaluation Framework. During the development of specific purposes and objectives for the continuing general education program, at both campus and College levels, and for the entire program as well as for each course to be offered in the program, attention should be given to establishing a framework for the eventual evaluation of the program once it is operational. Evaluation should be conducted regularly and systematically, but should be based upon the specific objectives and purposes of the program. Such an evaluation, if conducted regularly, should be helpful in determining what changes may be needed in the program, and in determining the success of the program in attaining its purposes and objectives. This evaluation should be conducted regularly on each campus, with written reports to the Academic Vice President, and with an overall assessment of each campus report by the Office of Institutional Assessment Services. These evaluations by the campus, the Academic Vice President, and the Office of Institutional Assessment Services could then be forwarded to the President of the College. The Office of Institutional Research within the Office of Institutional Assessment Services should be helpful in providing guidance for the evaluation framework and for the conduct of the evaluation.

8. Public Visibility for the Program. Most important, especially in terms of the adult public for whom the continuing general education program would be intended, is a definitive and continuous effort that should be made to create public visibility for the program of continuing general education at the College and at each campus. The citizens of Montgomery County by and large will not be aware that the College is developing, or will be operating, a continuing general education program unless significant effort is made regularly to notify them and to describe to them the opportunities the program offers. Beyond that, thought probably should be given to the possibility of developing some types of recognition (e.g., certificates or letters of recognition) which could be presented to those adults who complete a particular portion of the

continuing general education program. Another means of creating public visibility for the continuing general education program may be to establish a college-wide "Center for Continuing Studies" or a "Center for Contemporary Studies" to publicize the program and to register people for the general education courses offered each semester and summer session. Further, it may be desirable and useful to include some thoughtful and knowledgeable citizens in the planning efforts for the development of the continuing general education program, as well as students of the College, in order to complement the key role to be assumed by appropriate faculty and administrators, with assistance from appropriate staff.

9. An Entrepreneurial Spirit. The last of the recommendations in this report brings the essence and the nature of the report full circle--and that recommendation is that the College reach out further to the people of the community, reach out with an entrepreneurial spirit that will more fittingly represent the College as a community institution which seeks to continue to contribute its excellent resources toward the educational enrichment of the intellectual, economic, and cultural lives of the people of the community. The College increasingly has been recognized for its enterprising nature during the past decade. In that enterprising spirit, the College hopefully will consider this report and its recommendations.

APPENDICES

APPENDIX A: ILLUSTRATIVE COURSES, GENERAL EDUCATION

1. Illustrative Courses, General Studies
    - a. Mathematics and Philosophy
    - b. Social Sciences
    - c. Arts
    - d. Humanities
    - e. Physical Sciences
    - f. Biological Sciences
    - g. Careers
    - h. Cultures
2. Illustrative Courses, Integrative Studies
    - a. Contemporary Perspectives
    - b. Intercultural Perspectives

APPENDIX B: ILLUSTRATIVE COURSES, COMMUNICATIONS

1. Illustrative Courses, Written Composition
2. Illustrative Courses, Oral Communication

APPENDIX C: ILLUSTRATIVE COURSES, DEVELOPMENTAL STUDIES

APPENDIX D: ILLUSTRATIVE COURSES, ORIENTATION STUDIES

APPENDIX E: ILLUSTRATIVE COURSES, HONORS STUDIES

APPENDIX F: RESOURCE BIBLIOGRAPHY

1. General Resource Bibliography
2. Annotated Bibliography: Selected Cultures and Intercultural Topics

APPENDIX G: GLOSSARY

APPENDIX A: ILLUSTRATIVE COURSES, GENERAL EDUCATION

Illustrative Courses, General Studies - Mathematics and Philosophy

- Existentialism as a Perspective on Life
- A Brief History of Mathematics
- Philosophies of Education
- Quantitative Analysis--Useful Statistical Concepts
- Epistemology--What We Think We Know
- What is Mathematics?
- The Analytical Mind: Useful Concepts
- Ethics and Interpersonal Relations

Illustrative Courses, General Studies - Social Sciences

- Thinking as a Sociologist
- Thinking as a Psychologist
- History in Biography and Autobiography:
  Robert F. Kennedy and Theodore H. White
- Trends in Population: Problems and Prospects
- The United Nations: Accomplishments and Prospects
- Multinational Corporations and International Economics
- Archaeology: Reconstructing the Past
- Paleontology: What We Know and Don't Know
- The Changing Role of State Government
- Local Government: Anachronism or Functional Institution?
- Group Leadership
- Group Discussion
- Self Perception and Self Awareness
- Useful Concepts from Psychology and Sociology

APPENDIX A (Contd.)

- Principles of Organizational Management
- Effective Supervisory Management
- Self Fulfillment and the Use of Leisure
- Political Structures in America
- Organization Theories
- Leadership: Concepts of James MacGregor Burns
- Individuality: Concepts of Leona E. Tyler
- An Economist's Point of View: The Age of Uncertainty and The New Industrial State
- Telecommunications: Public Policy for Public Broadcasting
- A History of Maryland
- A History of Montgomery County
- Historiography
- A Study of Feelings
- Escape from Evil: A Critique of a Theory of Human Behavior

Illustrative Courses, General Studies - Arts

- Fantasy in Art: Chagall, Dali, and Klimt
- Abstract Art in 20th Century America
- Vasarely and Escher: Illusion in Art
- American Drama and Theater after 1945
- American Poster Art
- Dance as a Creative Art Form
- Television and the Arts
- Wyeth, O'Keeffe, and Pollock--Contemporaries
- Stained Glass and Ceramics as Art Media
- Art of the American Indian: Historical Perspectives

APPENDIX A (Contd.)

- American Music in the 20th Century--A Critique
- Photography as Art
- The Cinema as Art
- American Folk Crafts as Art
- Ten Media of Artistic Expression
- Theories of Art

Illustrative Courses, General Studies - Humanities

- Principles of Lignuistics
- The American Language
- Poetry in America Since 1950
- Camus: Author in Search for Himself
- American Values in the Mid-Twentieth Century
- Religions in America--A Contemporary Cross Section
- Creative Writing: Poetry
- Creative Writing: The Short Story
- Public Journalism Today: A Critique
- Readings in Contemporary Feature Magazines: A Critical Look at the Humanities and the Journalists
- A Perspective on Life: The Writing of Robert Lowell
- Novels by Philip Roth
- Contemporary Poets: Various Styles and Values
- Symbolism in Poetry and Commercial Advertising
- Museums and the Humanities
- Robert Lowell and Day by Day

APPENDIX A (Contd.)

Illustrative Courses, General Studies - Physical Sciences

- Principles and Concepts in Astronomy
- Roadside Geology
- The Structure of Matter
- Principles and Concepts in Oceanography
- Principles and Concepts in Meteorology
- New Discoveries in Chemistry
- New Discoveries in Physics
- Space, Time, Matter, and Gravity
- The Solar System
- Microelectronics
- Plate Tectonics
- Cosmology

Illustrative Courses, General Studies - Biological Sciences

- Concepts in Biochemistry
- Environmental Conditions for Life
- Fossils: A History of Evolution
- Insects
- Birds
- Recombinant DNA
- The Biosphere
- Human Anatomy and Physiology
- Nutrition and Health
- Flora Systems in the United States
- Marine Life
- Wild Animals in the United States
- U. S. National Parks and the Study of Wildlife

Illustrative Courses, General Studies - Careers

- Careers and Personal Fulfillment
- The World of Work
- Problems of American Career Women
- Technology's Impact on Careers
- Family and Career
- Careers in Contemporary America
- Unemployment and Its Personal Impact
- Education's Role in Career Development
- The Ethics of Work
- Careers as Social Service

Illustrative Courses, General Studies - Cultures

- Contemporary Israeli Culture
- Contemporary Japanese Culture
- Contemporary Chinese Culture
- Contemporary Mexican Culture
- Contemporary French Culture
- Contemporary Irish Culture
- Contemporary Spanish Culture
- Contemporary Russian Culture
- Culture of Mexican Americans
- Culture of Black Americans
- Culture of American Indians
- Culture of Chinese Americans
- Culture of Japanese Americans
- Culture of Jews in America
- Culture of Mormons in America

APPENDIX A (Contd.)

- Culture of Catholics in America
- Culture of Unitarians in America
- Music as a Cultural Form in America
- Visual Arts as a Cultural Form in America

Illustrative Courses, Integrative Studies - Contemporary Perspectives

- Evolution: Physical and Biological Dimensions
- Ecological Systems
- Aspects of American Foreign Policy: 1960 to the Present
- Energy: Transitions in Technology and Their Implications
- Postindustrial Civilization
- Government as Regulator in the United States
- The Ascent of Man: Bronowski's Perspective
- Ecoscience: Population, Resources, and Environment
- Carl Sagan and Speculations on Human Intelligence
- The Chesapeake Bay: A Human and Physical Network
- The Evolution of the Smithsonian Institution: Intellectual Excursions
- Physics and Art: Two Disciplines Interact
- A Short History of the Universe: Cosmos, Earth, and Man

Illustrative Courses, Integrative Studies - Intercultural Perspectives

- Economic Structures in the United States, Japan, Russia, and Mexico
- Comparative Religious Beliefs: Catholicism, Judaism, Mormonism, Unitarianism
- Contemporary Urban Problems
- Comparative Music: The United States, The Orient, and The Caribbean

APPENDIX A (Contd.)

- Contemporary Black Cultures in the World
- Visual Art and Music as Cultures
- South American Cultures
- Role of Women: Comparative Cultures
- Role of Men: Comparative Cultures
- The Roles and Structures of Education: Comparative International Dimensions
- Cultural Anthropology: A Way to View Human Groups
- Student Cultures on College Campuses
- Biology and Culture in Modern Perspective: Readings from Scientific American
- The Concept of Death in Five Cultures

APPENDIX B: ILLUSTRATIVE COURSES, COMMUNICATIONS

Illustrative Courses, Communications - Written Composition

- Basic Elements of English Grammar
- Basic Written Composition: The Theme
- Creative Writing: Poetry
- Creative Writing: Essays
- Creative Writing: Short Stories
- Creative Writing: Television Scripts
- Creative Writing: News Reporting
- Creative Writing: Editorial Writing
- Creative Writing: Feature Articles for Periodicals

Illustrative Courses, Communications - Oral Communications

- Principles and Practicum: Public Speaking
- Principles and Practicum: Group Discussion
- Principles and Practicum: Public Debate
- Principles and Practicum: Community Dramatic Performances

APPENDIX C: ILLUSTRATIVE COURSES, DEVELOPMENTAL STUDIES

- English as a Language for Foreigners
- Basics of the English Language: Written Composition
- Basics of the English Language: Reading
- Basic Mathematics
- Rapid Reading

APPENDIX D: ILLUSTRATIVE COURSES, ORIENTATION STUDIES

- Study Skills
- Using the Library: Bibliographic and Learning Resources
- Bibliographic Research Techniques
- Using Calculators and Computers
- Choosing Your Career
- Changing Your Career
- Succeeding in College

APPENDIX E: ILLUSTRATIVE COURSES, HONORS STUDIES

- Honors Topics in __________* --- large group, lecture and discussion
- Honors Independent Study in __________* --- individually oriented, supervised study
- Honors Seminar in __________* --- small group, research and discussion
- Honors Tutorial in __________* --- one or a few students, conference sessions
- Honors Field Study in __________* --- one or more students, using field observation and supervised research and study on specific topics

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*The title of each honors course could represent any field of study deemed worthy of inclusion in an honors studies program. However, the methodology of each course could vary, as indicated in the above general course titles, but each course would be open only to students whose academic record qualified them for enrollment in the course.

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APPENDIX F:

ANNOTATED BIBLIOGRAPHY: SELECTED CULTURES AND INTERCULTURAL TOPICS

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INTRODUCTION

The purpose of this annotated bibliography is multiple. First, the entries are intended to illustrate that there is a substantial base of scholarship and scholarly resource available for use in teaching a variety of courses related to the many types of cultural groups in the United States and in other nations of the world. Such materials as listed in this annotated bibliography would seem useful for the person who would design and/or teach such courses in a program of continuing or general education in a community college. Such courses perhaps could help to broaden understanding of other cultures and to lessen prejudgment among the many cultural groups that populate the world.

Second, the categories used in this bibliography are included in order to suggest the wide range of courses that could be developed to acquaint students with the great diversity of cultural frames of reference that characterize the United States and the world today.

Third, the entries may be useful also to those who now teach culture-oriented courses in colleges and universities, but who may find here some additional resource materials that could be added to the bibliographies already in use in those courses.

The items are grouped by various categories or frames of reference, e.g., religions in America, several geographic areas in America, and non-American nationalities, among others. The items contained in each category are illustrative, not exhaustive, in their intent. Many other bibliographic items and "types" of cultural groups can be identified by the person who desires a more comprehensive compilation than this or a different classification system.

The annotated bibliography was compiled chiefly by Deanna Marquart, Research Assistant, the Center for Studies in Higher Education, the University of California at Berkeley. She was assisted by two other research assistants of the Center, Ross Cheit and Marc Lieber. To all three I extend this expression of my appreciation and gratitude for their effort and accomplishment.

The books listed were identified primarily in the library of the University of California at Berkeley and at the Graduate Theological Union Library in Berkeley, California.

William C. Strasser

ORGANIZATION OF ANNOTATED BIBLIOGRAPHY

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RELIGION AS CULTURE IN AMERICA:
THE JEWS

Dimont, Max. The Jews in America. New York: Simon and Schuster, 1978.

The chronological span of this history of the Jews in America extends from 1654 to the late 1970's. The concluding chapter includes a section that attempts to project what contributions Jews may be able to make to the further development of cultural values in non-American cultures. The author traces and comments on: the role of the American Jews in the American Revolution, the German-Jewish immigration, "Scientific" Judaism, the impact of the Russian Jews on the Jews in America, and the rise of "Zionism" and its effect on the American Jewish community.

Epstein, Benjamin R., and Forster, Arnold. "Some of My Best Friends..." New York: Farrar, Straus and Cudahy, 1962.

This book represents the authors' efforts to give discrimination a name and a place that people can understand on a personal level. Thus, sociological analysis receives a new dimension through the addition of individual case histories to the usual statistical approach. Four areas of American anti-Semitism are examined: social discrimination, discrimination in housing, discrimination in higher education, and discrimination in employment.

Kaplan, Mordecai M. A New Approach to Jewish Life. Bridgeport, Conn.: Hartmore House, 1973.

This small volume was originally published in 1924, but it continues to be a widely read and highly influential book among Jews in America today. Kaplan's thesis was and is that Judaism is not a religious philosophy, but a religious civilization. "It is a cultural and spiritual complex of language, literature, history, customs, social institutions, organized about a conception of God which has the most far-reaching social and spiritual implications for human life of all times." Here, then is the classic dilemma every Jew confronts: the meaning of God in the life of a Jew. Kaplan argues against universalistic visions of a common humanity and in favor of preserving the whole civilization of Judaism with all its special loyalties intact. An interesting and controversial book for the non-Jew as well.

Konvitz, Milton R. Judaism and the American Idea. Ithaca and London: Cornell University Press, 1978.

"What is a Jew?" and "What is an American?" are the two basic questions explored in this analysis of Jewish and American intellectual history. Comparing the "values of Judaism" and the "ideals projected by the Declaration of Independence," and aspects of the intertwining of the two, the author provides commentary on the "American-Hebraic Idea," which he believes is manifest in such ideals as human dignity, the "Rule of Law," the "democratic ideal," the rights of "conscience," and the pursuit of happiness. The book is a series of seven essays.

Rose, Peter I., ed. The Ghetto and Beyond: Essays on Jewish Life in America. New York: Random House, 1969.

This collection of essays written by well-known Jewish scholars and writers examines many aspects of the Jewish experience in America, including the subculture on New York's lower East Side; growing ambivalence among contemporary Jews regarding the practice of their religion; the political activities of Jews, including Jewish radicalism; conflicts between Jews and other groups in the U.S.; and the continuing sense of being an "outsider" in American society. Contributors include: Seymour Martin Lipset, Marshall Sklare, Solomon Poll, Milton Konvitz, Rodney Stark, Philip Roth, Daniel Bell, and others.

Sklare, Marshall. America's Jews. New York: Random House, 1971.

Sklare, as professor of American Jewish studies at Brandeis, laments the paucity of scholarly and objective research on the cultural patterns of Jews in the U.S. today. Thus, this volume is intended to serve as a scholarly analysis of contemporary Jewry in the context of Jewish history and culture. The book is divided into seven parts: American Jewry: Social History and Group Identity; Five Social Characteristics and Their Implications; Family and Identity; Community and Identity; Jewish Education and Identity; Interaction of Jew and Gentile: The Case of Intermarriage; and The Homeland: American Jewry and Israel.

RELIGION AS CULTURE IN AMERICA:
THE CATHOLICS

Gleason, Philip, ed. Contemporary Catholicism in the United States. Notre Dame and London: University of Notre Dame Press, 1969.

In broad terms, the interactions between Catholicism and the American environment constitute the focus of this book. What the contributors want to establish is whether there is such a thing as a "catholic influence" on American culture -- if so, what is the nature or definition of it and, if not, why not? Likewise, they are also interested in how the Catholic experience in America is distinct from the Catholic experience elsewhere. Some of the contributors and their topics are: Philip Gleason, "The Crisis of Americanization," William A. Osborne, "The Church as a Social Organization: A Sociological Analysis"; John L. Thomas, S. J., "The American Catholic Family"; and Robert Hassenger, "The Structure of Catholic Higher Education."

Greeley, Andrew M. Come Blow Your Mind With Me. Garden City, New York: Doubleday & Co., Inc., 1971.

Although the title of this book would suggest it was intended for popular consumption, Greeley the scholar and sociologist is hard at work here to put the Church in America on guard against the Dionysian anti-intellectualism of popular theology -- a theology Greeley refers to somewhat disdainfully as "mind blowing." Four chapters on this theme were originally delivered as the Thomas More Lectures at Yale in 1970.

In Part II, Greeley turns specifically to American Catholicism. Here he uses "the concepts of 'culture' and 'structure' as tools to organize my interpretation of the phenomenon of contemporary American Catholicism." (p. 110) Since the book is primarily representative of Greeley's concern about anti-intellectualism, it is not surprising that Greeley's analysis of Catholic "cultures" focuses primarily on Catholic education and Catholic youth.

O'Brien, David J. American Catholics and Social Reform: The New Deal Years. New York: Oxford University Press, 1968.

This book is a study of American Catholics who, during the 1930's interpreted and applied the papal encyclicals concerned with the social teachings of the church to American economic, social, and political problems. O'Brien's objective is "to gain some insight into the meaning of the dual tradition, national and religious, of American Catholics through an examination of the social ideas and attitudes of Catholic spokesmen in the New Deal years." (p. viii) Throughout, the book is concerned with the tension between being Catholic -- set apart from fellow countrymen by adherence to social doctrines developed independently of the American experience -- and being American.

Wakin, Edward, and Schever, Joseph F. The De-Romanization of the American Catholic Church. New York and London: The MacMillan Company, 1966.

The authors of this book have tried to represent American Catholics "without a supernatural reference point." The dimensions of their work include, instead, the social, cultural, economic, political, and intellectual. Part III will be of particular interest for cultural studies; the six chapters present American Catholics in various roles and identities: "The Press," "The Voter," "The Joiner," "The Negro," "The Intellectual," and "The Worshipper."

RELIGION AS CULTURE IN AMERICA:
THE EPISCOPALIANS

Addison, James Thayer. The Episcopal Church in the United States, 1789-1931. New York: Charles Scribner's Sons, 1951.

What Addison proposes is to enable the person "in the street" as well as the Episcopalian laity to understand how the period during which the

Episcopal Church flourished as the Church of England bears on the life and work of the Episcopal Church today. Throughout the book, Addison relates his story to the social, political, and economic events of each period. The final section, Part V, "The Church from 1901 to 1931," focuses on the contributions of the Episcopal Church to various social and economic reform movements and especially on the emergence of the "social gospel." He also provides profiles of two church leaders, William Lawrence and Charles Henry Brent.

Although an enthusiastic historian, Addison is not purely an apologist for the Anglican/Episcopal Church in the United States, and carefully points out its weaknesses, failures, and inadequacies. He also draws an interesting distinction between being "genuinely" American, which he claims the Episcopal Church is, and being "typically" American, which he says it is _not_.

Konolige, Kit and Frederica. _The Power of Their Glory: America's Ruling Class: The Episcopalians_. New York: Wyden Books, 1978.

The Konoliges in this analysis trace and describe the influence and the predominance of American Episcopalians as "America's power elite, the true establishment, the quintessential WASP's." The book is not about the Episcopal religion, but about Episcopalians, at least those who, far beyond their proportion among the American population (only 2 percent of the population are Episcopalian) have influenced, controlled, or dominated much of the "power structure" of the United States virtually since its founding. The authors point out that 18 percent of U.S. Senators are Episcopalians, 20 percent of the chief executives of the nation's 500 largest corporations, 33 percent of all bank presidents, and many of the most prestigious lawyers, among other influential roles held by members of this church group through the years.

Pittenger, W. Norman. _The Episcopalian Way of Life_. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1957.

Pittenger, a church historian and teacher at General Theological Seminary in New York City, tries to show in this book "what it _feels like_ to be an Episcopalian, the spirit or _ethos_ of the thing." (p. 5) He goes about this task by formulating an Episcopalian point of view on the church, prayer, the Christian life, and social responsibility.

RELIGION AS CULTURE IN AMERICA:
THE MORMONS

Arrington, Leonard J., et. al. _Building the City of God: Community and Cooperation Among the Mormons_. Salt Lake City: Desert Book Company, 1976.

While this book does not represent objective scholarship on the Mormons, there are chapters that will be of general interest to students of the Mormon way of life. In particular, the following three chapters are worth notice: Chapter 1, "Mormonism and the American Dream;" Chapter 12, "Orderville: a Little Family (description of the experience of a group of Mormons establishing a new community in southern Utah in 1875);" and Chapter 15, "Taking Care of Their Own: The Mormon Welfare System, 1936-1975." Furthermore, much of the book is concerned with "Mormon economics" and research that has been conducted in that area throughout the 20th century.

Mulder, William and A. Russell Mortensen, eds. Among the Mormons: Historic Accounts by Contemporary Observers. New York: Alfred A. Knopf, 1958.

This book is an anthology of essays written about and, in some cases by, Mormons. Also included are several newspaper accounts of events in the lives of Mormon individuals and communities. The contributors range from John Greenleaf Whittier to Charles Dickens, Samuel Clemens, Ralph Waldo Emerson, Bernard DeVoto, and Wallace Stegner, among many others. Each recounts some first-hand observations of and experience involving Mormons.

O'Dea, Thomas F. The Mormons. Chicago: University of Chicago Press, 1957.

This book is a study of the Mormons by a non-Mormon. O'Dea, a noted sociologist of religion, lived and taught in Utah to observe and study the Mormon religion and way of life. The result is his description of Mormonism as a religious movement and the conditions, events, and human decisions that have made it that. He sets forth the Mormons' world view as well as the relationship of this world view to the conditions of life under which Mormonism originated and developed. Finally, he discusses the problems and dilemmas that have attended Mormon development as a major religion.

Taylor, Samuel W. Rocky Mountain Empire: The Latter-Day Saints Today. New York: MacMillan, 1978.

Written as an interpretative history of "how Mormonism survived to become one of the fifty most powerful 'corporations' in America," the author states that his book is not concerned primarily with the details of the "faith" of Mormons, but rather "what that faith did to the people." His focus is on the "local ward congregations": "More than anything else, this is the story of ward members. Here is the faith and the culture of the Wasatch Front, the way of life of the Peculiar People." Extending from the late nineteenth century to the 1970's, this history is written in a quasi-novelistic style and encompasses essentially the era of Mormonism after Utah's admission to statehood.

Whalen, William Joseph. The Latter-Day Saints in the Modern Day World: An Account of Contemporary Mormonism. New York: John Day Company, 1964.

Whalen discusses thoroughly and for the most part objectively the theology of the Mormons, church organizations and practice (with a complete description of the secret temple rites); relation to Freemasonry; polygamy; family life; education; the place of the Negro; and the religious, sociological, and economic aspects of Mormonism.

RELIGION AS CULTURE IN AMERICA: THE LUTHERANS

Kersten, Lawrence K. The Lutheran Ethic: The Impact of Religion on Laymen and Clergy. Detroit: Wayne State University Press, 1970.

This book explores the impact of religion on everyday life. It focuses on the distinctive religious ideology of Lutheranism and its influence on an individual's total world view and life organization. In The Protestant Ethic and the Spirit of Capitalism, Max Weber focused primarily on the influence of Calvinistic Protestantism on the socio-economic values that arose between the 17th and 19th centuries and that stimulated the attraction between Protestantism and capitalism. Kersten's study investigates the influence of the Lutheran ethic as a theological orientation distinct from Calvinism, Catholicism, and Judaism. Charles Glock, in the Preface, predicts that this book will be widely read by sociologists of religion in the scholarly community. The study is comprehensive, dealing with such diverse issues as: party and candidate preferences of Lutherans; attitudes toward Negroes, Jews, Catholics, and nonbelievers; dancing; smoking; the role of women in the church; sale of guns; and birth control.

Nelson, E. Clifford. Lutheranism in North America, 1914-1970. Minneapolis: Augsburg Publishing House, 1972.

In writing a history of Lutheranism in North America, Nelson has focused on various approaches and themes, three of which make this book useful as an insight into Lutheranism as a religious culture in the United States. First, he deals with the problem of scriptural authority in the historical context of the fundamentalist-liberal battles in the early part of this century, showing how that religious environment influenced and shaped the authority debate within the Lutheran Church in such a way as to leave an identifiable legacy in the Lutheran community even today. Second, Nelson tells the story of the Americanization of Lutheranism, focusing on changes in American society such as secularization, a predilection to violence, and the emergency of an urban society. Finally, Nelson goes beyond analysis of Lutheran institutions to examine changes in the "Lutheran mind."

Strommen, Merton P., et. al. A Study of Generations: Report of a Two-Year Study of 5,000 Lutherans between the Ages of 15-65: Their Beliefs, Values, Attitudes, Behavior. Minneapolis: Augsburg Publishing House, 1972.

Using complex statistical procedures, the research team that prepared this analysis of Lutheran life-styles and beliefs in the United States today wanted to portray the diversity of religious expression as well as the more standard "social profile" of this major American denomination. The book is divided into three sections: the first explains the research strategy, the second presents the actual findings, and the third provides interpretive material on the differences observed among groups differentiated according to income, education, age, etc. For social scientists, a detailed account of the methodology is also included.

Wentz, Abdel Ross. A Basic History of Lutheranism in America. Rev. ed. Philadelphia: Fortress Press, 1964.

Here is a comprehensive history of the reciprocal relationship between American culture and the American Lutheran church, carefully constructed to reveal the life and work of the church in the context of the unfolding social and political environment in the United States. This revised edition includes four new chapters relating the social and cultural history of Lutheran people. Starting with colonial times (1625-1740), Wentz sketches the change and development of a peculiarly American form of Lutheranism through the middle of the 20th century.

RELIGION AS CULTURE IN AMERICA: THE UNITARIANS

Greeley, Dana McLean. 25 Beacon Street and Other Recollections. Boston: Beacon Press, 1971.

25 Beacon Street is the address in Boston for the headquarters of the American Unitarian Association; Greeley served as president of the AUA for 11 years after a long career as pastor at the Arlington Street Unitarian Church in Boston. This book is not a scholar's rendition of his own life and times; nevertheless, Greeley is able to bring Unitarianism to life through his lively description of events in which he participated as a Unitarian leader. One gets a distinct impression of Unitarianism as a decisive influence in the lives of those who profess it from reading Greeley's accounts, observations, and thoughts.

Howe, Daniel Walker. The Unitarian Conscience: Harvard Moral Philosophy, 1805-1861. Cambridge: Harvard University Press, 1970.

"Unitarian Boston's answer to the problems of the universe will be the subject of this book," writes Howe in the "Introduction" to this study of a particular frame of mind that prevailed at Harvard and among the

Unitarian clergy who were trained there early in the 19th century. This group regarded moral philosophy as the successor to theology and set about to demonstrate the "natural" bases for values. While the natural goodness of humanity has lost credibility for many, the Unitarians still reflect this idea in their contemporary churches, where commitments to intellectual endeavor for the improvement of society are still strong and still quite credible.

Tapp, Robert B. *Religion Among the Unitarian Universalists: Converts in the Stepfathers' House*. New York and London: Seminar Press, 1973.

For purposes of this study, Tapp surveyed a large sample of Unitarian Universalists, attempting to differentiate between the Unitarian Universalists' sense and practice of religion and other American religious groups' sense and practice of religion. He finds that what he calls "posttraditionality" is the dominant characteristic of Unitarian Universalists. The term refers to a state of religion which is the product of rebellion, in much the same way that youth culture has in specific contexts been referred to as the "counter culture." Approximately 90% of American Unitarian Universalists have converted to the faith; approximately 58% do not consider Unitarian Universalism to be Christian.

Williams, George Huntston. *American Universalism: A Bicentennial Historical Essay*. (The Journal of the Universalist Historical Society, V. P.) Raleigh, North Carolina: The Journal of the Universalist Historical Society, 1971.

To commemorate two hundred years of Universalism in the United States, Williams prepared this two-part essay. Part I is a synthesis of historical trends in the development of Universalist theology. Part II lends insight into Universalism as a basis for life choices. Specifically, Williams discusses in Part II such issues as: concern for women and children; temperance and the working class; penal reform and capital punishment; and war, peace, and conscience. In both sections, Williams shows the interrelationship and reciprocal influence of American society and Universalist congregations.

RELIGION AS CULTURE IN AMERICA:
COMPARATIVE CONTEXTS--SELECTED RELIGIONS

Herberg, Will. *Protestant-Catholic-Jew: An Essay in American Religious Sociology*. Garden City, New York: Doubleday & Co., Inc., 1955.

Herberg's thesis is that American society - the secularization of it, in particular - influences the development and practice of religion to so great an extent as to cause people in America, regardless of their creed, to experience the same religious faith much differently from their faithful counterparts in other countries. "American religion and American society would seem to be so closely interrelated as to make it virtually impossible to understand either without reference to the other." (p. 15) Herberg cautions the reader not to put too much stock in sociological analysis, however, arguing that the transcendent quality of religion keeps complete understanding of the relationships between religion and society beyond the reach of the social scientist, who is dependent on mere objective analysis.

Hunter, Howard, ed. Humanities, Religion, and the Arts Tomorrow. New York: Holt, Rinehart and Winston, Inc., 1972.

"The contributors to this volume view their respective disciplines as means to achieve authentic humanity and to enhance the quality of individual and social life." (from the Preface, p. iii)

The book is designed to serve as a basic resource for students in the humanities, in religion, and in the arts. As such, it raises critical, philosophical, religious, and pedagogical questions.

Some of the essays and their authors are: "The Virgin and the Dynamo Revisited," by Harvey Cox; "Picasso's 'Crucifixion,'" by Jane Dillenberger and John Dillenberger; and "Images of Significance in the Cinema," by Robert Steele.

Moberg, David O. The Church as a Social Insitution: the Sociology of American Religion. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1962.

This book is a multi-disciplinary discussion of the church in America as a social institution. Primarily a sociological treatise, Moberg also draws from anthropology, political science, church history, psychology, social psychology, education, theology, and social work to complete a factual assessment of the role of the modern church in American society. Topics include: characteristics of American churches, social functions and dysfunctions of the church, inter-institutional relations, and church leadership.

Rosten, Leo, ed. Religions in America: a Completely Revised and Up-to-Date Guide to Churches and Religious Groups in the United States. New York: Simon and Schuster, 1963.

This book contains essays on each of the major religions (including Jews, Catholics, Mormons, Unitarians, Lutherans, and Episcopalians); the essays are written by well-known scholars in each field.

In addition, there are sections on sociological research in religion, including statistics and other information on church membership and religious preference; clergy, church organization, and recent church mergers; religion and education; religion in American history; and sociological data and polls on the role of religion in contemporary American life.

Finally, Part Three consists of a selected reading list and reference aids.

RELIGION AS CULTURE IN AMERICA: BIBLIOGRAPHIES

Burr, Nelson R., comp. Religion in American Life. New York: Appleton-Century-Crofts, 1971.

"This bibliography is intended for the use of graduate and advanced undergraduate students in courses on religion in the United States: its history, and its relation to other phases of American civilization and life. It should serve as a convenient guide to scholarship in the field...; it is intended to provide ample coverage of important works and topics, with emphasis on research in the twentieth century, and upon the sociological aspects of religion." (p. vii)

Sandeen, Ernest R. and Hale, Frederick, comps. American Religion and Philosophy: A Guide to Information Sources. (v. 5 in the American Studies Information Guide Series.) Detroit: Gale Research Company, 1978.

"The scholar at virtually any level will find this book useful in leading him to a rich variety of sources on almost every facet of the American experience in religion and philosophy.

....

"What should make their book particularly attractive and useful to students and teachers in American Studies is the fact that Sandeen and Hale have kept in mind the interdisciplinary aspect of their endeavor. They have not overlooked the important contributions of such disciplines as history, literature, sociology, economics, and even political studies to their basic fields of religion and philosophy." (p. xiii)

NATIONALISTIC CULTURES IN AMERICA:
MEXICAN AMERICANS

Grebler, Leo, et. al. The Mexican American People: The Nation's Second Largest Minority. New York: Macmillan - Free Press, 1970.

A comprehensive portrait of the Mexican American today, based on an extensive 1963 study project. The study focuses on the socioeconomic position of Mexican-Americans in urban areas of the southwest, and includes demographic data, historical background, economic traits (occupations, housing), attitudinal traits (intergroup relations, self-perception, assimilation), religion, political interaction, and future trends.

Hernandez, Luis F. Aztlan: The Southwest and its People. Rochelle Park, N. J.: Hayden Book, 1975.

A scholarly, well-written, concise history of Mexican-Americans in the southwest, emphasizing broad political and economic factors in Anglo-Mexican relations, both on the governmental and social levels, and the new synthesis of southwestern culture and social life that resulted. The author emphasizes the pre-World War I period as the root of today's situation, although a brief review of 20th century trends and events is included.

Meier, Matt S. and Rivera Feliciano. The Chicanos: A History of Mexican Americans. American Century Series, N.Y.: Hill and Wang, 1972.

History of the Mexican-American minority, with emphasis on the last two centuries of Anglo usurpation of Mexican land and subjugation of Mexican-American culture. This book is rather straightforward, and does not dwell on the plight of the Mexican-Americans, but rather sets out the story of internal colonialism practiced against Mexican-Americans through employment of illegal immigrants in lowly jobs. Also included is a culture and labor strength.

Robinson, Cecil. With the Ears of Strangers: the Mexican in American Literature. Tucson, Arizona: University of Arizona Press, 1969.

Robinson carefully analyzes the stereotypical images of Mexicans which appear in all manner of American literature, including newspapers and periodicals, travel descriptions, novels, and historical works. Topics include alleged Mexican laziness, cowardice, immorality, backwardness, and the portrayal of Mexican religious beliefs and customs. Although this book does not relate specifically to Mexican Americans, it is clear that the persistence of these stereotypes has affected--and continues to affect--Anglo attitudes toward Mexican Americans. In this way, such stereotypes have partially determined the experiences and opportunities of Mexican Americans in the United States.

Weber, David J. *Foreigners in Their Native Land: Roots of the Mexican Americans*. New York: Four Winds Press, 1973.

Weber strenuously objects to an interpretation of the lack of Mexican American assimilation as evidence of Mexican Americans' inherent cultural inferiority. He constructs the historical context in which the conflicts between Anglo and Mexican cultures have occurred, going back as early as 1594 and tracing the development of the conflicts through 1904. Weber's thesis is that Americans with Mexican heritage--even many of those born in this country--have, through proximity, continued contact with the mother culture. Consequently, non-Anglo values continue to be infused into the culture of Mexican-heritage families living in the U. S. While this process sustains a strong cultural identity for Mexican Americans, it also serves to separate them from the mainstream of American life.

NATIONALISTIC CULTURES IN AMERICA: ITALIAN AMERICANS

Green, Rose Basile. *The Italian-American Novel: A Document of the Interaction of Two Cultures*. Rutherford, New Jersey: Fairleigh Dickinson University Press, 1974.

A presentation of the Italo-American experience through Italo-American literature, showing the unique characteristics of Italians which directly reflect the process of their assimilation, and the contribution of these writers to American literature. The book covers the immigrant experience, the "rooting" process, and contemporary Italian-American writing.

Nelli, Humbert S. *The Business of Crime: Italians and Syndicate Crime in the United States*. New York: Oxford University Press, 1976.

History of the Italian-American involvement in syndicate crime, in the entire country (not just New York), including the development of business-like organizations, diversification of criminal activities, etc. Quite scholarly, comprehensive, and interesting.

Tomasi, Silvano. *Piety and Power: The Role of the Italian Parishes in the New York Metropolitan Area 1880-1930*. Staten Island, N. Y.: Center for Migration Studies, 1975.

History of the growth and activities of the Italian Catholic Church, and the experience of Italian immigrants within American Catholicism. The author presents a new theory of assimilation, presents the Anglo view of the Italian immigrant and the growth of a pluralistic Church structure and how these immigrants used this structure as a means of adaptation.

Tomasi, Silvano and Engel, Madeline, eds. *The Italian Experience in the United States*. Staten Island, N. Y.: Center for Migration Studies, 1970.

Excellent collection of essays on basic topics of Italian-American life: the Padrone system, urban life, Italians in organized labor, politics, religion, and schools, as well as demographic background.

Vecoli, Rudolph J. "Prelates and Peasants: Italian Immigrants and the Catholic Church," *Journal of Social History*, Spring 1969, volumes 2-3.

Extensive paper on the relation of immigrants to the Church: the Church's function of Americanization and retention, the clash of various European traditions. Vecoli concludes that the Church was quite limited in its integrative role. A good background on the history of the subject, this paper would be a worthwhile addition to an introductory course.

NATIONALISTIC CULTURES IN AMERICA: JAPANESE AMERICANS

Hosokawa, Bill. *Nisei: The Quiet Americans*. New York: William Morrow, 1969.

A socio-historical treatment of the Japanese in America, including Japanese immigration, the "adaptation of the Nisei (2nd generation Japanese) to American life, and the tragedy of the World War II imprisoning of Japanese-American citizens in 'detainment camps'." Included in the book are sections on discrimination, Japanese-American organizations, life in the detainment camps, and modern Japanese-American achievements.

Kitano, Harry H. *Japanese Americans: The Evolution of a Subculture*. Englewood Cliffs, N. J.: Prentice-Hall, 1976.

This is a sociological study with historical background. It includes chapters on such topics as the war years, family problems, community culture, and social deviance. The book is one in a series on American life published by Prentice-Hall.

Weglyn, Michi. *Years of Infamy: The Untold Story of America's Concentration Camps*. New York: William Morrow, 1976.

A dispassionate yet moving treatment of the history of the relocation of 110,000 Japanese-Americans during World War II, employing extensive historical documentation. Weglyn presents clear evidence of official government distrust, even racism, as shown through memorandums and other documents, and leaves a strong impression and legacy upon the reader.

NATIONALISTIC CULTURES IN AMERICA:
GERMAN AMERICANS

Billigmeier, Robert Henry. Americans From Germany: A Study in Cultural Diversity. Belmont, California: Wadsworth Publishing Co., 1974.

General scholarly treatment of history of German-Americans emphasizing cultural identification and expression as a product of the times. Billigmeier illustrates the almost complete assimilation of German-Americans, although pointing out that they retain many cultural preferences and contacts through food, family customs, literature, and music.

Cunz, Dieter. The Maryland Germans: A History. Princeton, New Jersey: Princeton University Press, 1948.

History of Maryland Germans up to World War II, focusing on the group's goals and ambitions, and their striving for fulfillment of these goals.

Diamond, Sander A. The Nazi Movement in the United States, 1924-1941. Ithaca, New York: Cornell University Press, 1971.

This book is a history of the Nazi attempt to awaken German national identification among German Americans during the 1924-1941 period. Diamond stresses that Bund activities were carried out by recent German immigrants and that their hope of reaching German Americans (including descendants of the Pennsylvania Dutch) was unfounded from the beginning and thus doomed to failure.

Kent, Donald Peterson. The Refugee Intellectual: the Americanization of the Immigrant of 1933-41. New York: Columbia University Press, 1953.

In this book, Kent reports the findings of a 1947 study employing interviews and statistical data on the social and economic status of German refugees from Naziism--especially their adaptation to American life. "An effort has been made to measure the degree of success with which they have been able to transfer their previous occupational skills, make friends in America, acquire language facility in English, become part of the political life, participate in community affairs, and merge with the social and cultural stream of the country giving them refuge. The study also seeks to isolate some personal and social factors that seem to be associated with success or failure in this process of transplanting individuals from one culture to another."

Kent's emphasis is on the American effects on the immigrants' lives, rather than on German contributions to American life styles. What this book has to tell us may have little to do specifically with the experiences of German nationals living in the United States today. Nevertheless, the process of cultural assimilation in general, which Kent describes in detail, becomes more readily understandable.

NATIONALISTIC CULTURES IN AMERICA:
IRISH AMERICANS

Greeley, Andrew M. That Most Distressful Nation: The Taming of the American Irish. Chicago: Quadrangle Books, 1972.

Excellent work on Irish ethnicity--its origins and its disappearance into American culture, including political and social attitudes, religious practice, family structure, and relations with other ethnic groups.

O'Connor, Richard. The Irish: Portrait of a People. New York: G. P. Putnam's Sons, 1971.

Social-psychological essay on the characteristics of the Irish ethnicity, religion, attitudes, economic classes, and so forth. Excellent background material for a study of American Irish. Given the subjective nature of O'Connor's effort, the book is refreshingly balanced and clear.

Shannon, William V. The American Irish. New York: MacMillan, 1966.

Collection of historical vignettes and tales of the American Irish as illustrations of their immigration and contributions to America, along with the historical facts. Shannon's book is quite enlightening and lively, and makes interesting reading. He concentrates on Irish artists, politicians, and other public figures, using well-known Irish people to illustrate America's debt to the Irish.

Wittke, Carl. The Irish in America. Baton Rouge, Louisiana: Louisiana State University Press, 1956.

Rather dispassionate work responding to the plethora of works accenting the favorable contribution and/or religious aspects of Irish immigration, this book concentrates upon the several major aspects of Irish immigration to the U. S. and with the repercussions from America upon the Irish struggle for independence from England. Chapters include: Irishmen in the labor force (police-fire-militia, railroads), the church, relations with other ethnic groups, professionals, politicians, artists, sports, and journalism.

NATIONALISTIC CULTURES IN AMERICA: SWEDISH AMERICANS

Benson, Adolph B. and Hedin, Naboth. Americans from Sweden. (Peoples of America Series: Adamic, Louis (ed). New York: J. B. Lippincott, 1950).

General, but possibly dated account of the history, religion, education, and occupations of Swedish-Americans, focusing on interesting episodes, people, and stories. This book presents Swedish-American history in a concise, accurate form, and would be quite suitable for a general overview of Swedish-American history.

Dowie, J. Iverne (ed). The Swedish Immigrant Community in Transition: Essays in Honor of Dr. Conrad Bergendoff. Rock Island, Illinois: Augustana Historical Society, 1963.

Collection of essays, including "The Background of Swedish Immigration 1840-1850," "Language in Exile," "The Immigrant Community During the Progressive Era," "The Best Americanizers," "The Sacred Music of the Swedish Immigrants," "The Swedish-American Press and Isolation," as well as many specialized, scholarly essays on aspects of Swedish-American history and social life.

Lindmark, Sture. Swedish America 1914-1932: Studies in Ethnicity with Emphasis on Illinois and Minnesota. Studia Historica Upsaliensia XXXVII. Chicago: Swedish Pioneer Historical Society, 1971.

Extensive description of the history and socialization of Swedish-Americans between the wars, including the Swedish-American dilemma of World War I, restrictions on immigration, the depression, press, religion, and social project.

NATIONALISTIC CULTURES IN AMERICA: HAWAIIANS AND PUERTO RICANS

Burrows, Edwin G. Hawaiian Americans: An Account of the Mingling of Japanese, Chinese, Polynesian, and American Cultures. New Haven, Conn.: Yale University Press, 1947.

Background on the history and culture of Hawaii and on the "inferiority complex" imposed upon Hawaiians by white civilization, as well as methods used by Hawaiians to avoid or deal with this dominance. Written in a typically-1947 know-it-all style with few outside references (aside from a good bibliography), but quite informative.

Fitzpatrick, Joseph P. Puerto Rican Americans: The Meaning of Migration to the Mainland. Englewood Cliffs, N. J.: Prentice-Hall, 1971.

As one of the books in the American life series of Prentice-Hall, this book treats the topic of Puerto Ricans in the United States, especially New York City, and social life and customs of Puerto Rico as a context for the life of Puerto Ricans in the United States.

Fuchs, Lawrence H. Hawaii Pono: A Social History. New York: Harcourt, Brace and World, 1961.

This book of about 500 pages is a history of Hawaii from its annexation by the United States to the year 1960. It focuses on immigration, acculturation, political power, and social change.

Lewis, Oscar. La Vida: A Puerto Rican Family in the Culture of Poverty--San Juan and New York. New York: Random House, 1966.

Anthropological narrative describing the lifestyle, values, problems, and culture of impoverished Puerto Ricans in New York and San Juan, in an attempt to understand the Puerto Rican culture as a whole. Narratives are drawn from a large study of families, and are said to represent constants dominating Puerto Rican life. Emphasis on the effects of poverty minority status, adaptations of immigrants. Extensive documentation of author's thesis of the existence of a culture of poverty, indicated by lack of participation in major social institutions and organizations, absence of prolonged childhood nurturing period, feelings of helplessness, and many psychological traits (fatalism, confusion).

GEOGRAPHIC CULTURES IN AMERICA: APPALACHIAN CULTURE

Caudill, Harry M. Night Comes to the Cumberlands: a Biography of a Depressed Area. Boston: Little, Brown and Company, 1963.

Caudill, formerly a Kentucky state legislator, grew up in the Cumberland cores. His purpose in writing this book is to provide the historical context in which traceable social, economic, and political forces converted an immensely resource-rich area into the depressed culture of eastern Kentucky. Much of the region's story is the story of coal, and Caudill focuses on the lives of the miners. Caudill, who still practices law in the mountains of Kentucky, begins his tale with the first white settlers in Appalachia and continues it through the present-day dominance in the area of the welfare system. He concludes the book with his own vision for addressing the problems of poverty in Appalachia through the creation of a Southern Mountain Authority.

Gazaway, Rena. The Longest Mile. Garden City, New York: Doubleday & Company, 1969.

Gazaway herself grew up in a mountain family. Her father's commitment to her education made possible her own transcendence of Appalachian poverty. As a social anthropologist, Gazaway become interested first in Appalachians who had migrated to northern cities. Her work among these groups led her to undertake a two-year in-depth study of several communities in Earle County, Kentucky. This book is the rather engaging story of Gazaway's experiences living among the mountain families of Earle County. Concentrating primarily on family structure and relationships, she paints a vivid picture of life characterized by deprivation and the inertia of being isolated from the mainstream of American society.

Jones, Virgil Carrington. The Hatfields and the McCoys. Chapel Hill: The University of North Carolina Press, 1948.

Jones' book is generally considered to be the authoritative account of the Hatfield-McCoy feud. It is based as nearly as possible on actual records, including "heretofore uncovered confessions of the feud leaders themselves." Jones' purpose in writing the book was to separate fact from the rather extensive fiction which has grown up around the famous feud. He intended to set aright the public's conception by demythologizing what he describes as a "bloody and brutal vendetta."

Matthews, Elmora Messer. Neighbor and Kin: Life in a Tennessee Ridge Community. Nashville: Vanderbilt University Press, 1965.

Matthews' book is a sociological study of about 60 families comprising a hill community in Tennessee. She discovers patterns of relationship which are traditionally neglected in sociological literature due, the author believes, to the mistaken notion among sociologists that such patterns do not exist. Specifically, Matthews' Tennessee community is not characterized by social stratification, upward mobility, status symbols, power structures, heterogeneity, or industrialism.

Schwarzweller, Harry K., et. al. Mountain Families in Transition: A Case Study of Appalachian Migration. University Park and London: The Pennsylvania State University Press, 1971.

This book makes a scholarly contribution to the sociological understanding of migration. The authors attempt to show how the families and patterns of behavior in Beech Creek--a community comprised of three small adjoining neighborhoods in the isolated mountain area of Eastern Kentucky--adapted through migration to economic pressures prevalent throughout southern Appalachia. They describe what happened to those who moved away, how they came to make that move, and how they fared in the industrial centers to which they migrated. They also chronicle the complications that urban relocation entailed for a mountain people who had long been far removed from the mainstream of American society. In an Epilogue, the authors describe changes that occurred in the lives of those who remained behind.

GEOGRAPHIC CULTURES IN AMERICA: CULTURES IN URBAN GHETTOS

Clark, Kenneth B. Dark Ghetto: Dilemmas of Social Power. New York: Harper & Row, 1965.

Clark wrote this compelling description of "how it feels to be enclosed in segregation" partly as a personal account of his own experiences growing up in Harlem and of returning to Harlem later as a founder of the Kennedy Administration-sponsored project, Harlem Youth Opportunities Unlimited (Haryou). In addition, he brings his professional expertise as a psychologist to bear on his analysis of the black power structure--political, religious, economic, and intellectual. He also discusses the deterioration of the human resources of the ghetto, the decline in the IQs of the black children the longer they stay in school, and the general pattern of pathology in Harlem: broken homes, illegitimacy, delinquency, drug addiction, homicide. Finally, Clark discusses the relations between blacks and whites, terming those relations "the ghetto inside."

Glazer, Nathan, ed. Cities in Trouble. Chicago: Quadrangle Books, 1970.

This book is a collection of essays by contributors who have not so much studied urban ghettos--as well as other aspects of life in American cities—as thought about them. These writers are concerned with why social structures break down in the nation's inner cities, and each approaches this quandary from his or her own idiosyncratic point of view on a problem of personal interest. Some of the contributors and their subjects are: Nathan Glazer, "Slum Dwellings Do Not Make A Slum," James Q. Wilson, "Why We are Having a Wave of Violence," Julius Horowitz, "In One Month, 50,000 Persons Were Added to the City's Welfare Rolls," and William Petersen, "Success Story, Japanese-American Style." The general focus of the book is on four aspects of urban life: density, affluence, the breakdown of social structure, and race.

Simon, Arthur. Stuyvesant Town, U.S.A.: Pattern for Two Americas. New York: New York University Press, 1970.

Simon's point of view is that urban ghettos in the United States are a contemporary paradox in that they arise from the personal good will of a majority of Americans combined with structural racism: nobody is prejudiced, but everybody discriminates. The book is a study of Stuyvesant Town, a slum clearance and redevelopment project engineered by private enterprise (with public assistance) on New York's Lower East Side. The tenant selection processes for this housing project became the occasion for judicial opinions that affected the nation's legal understanding of discrimination in housing (e. g., the Supreme Court's decision in Jones vs. Mayer, June 17, 1968). Because Simon observes great potential for social revitalization of urban centers in the Stuyvesant Town project, he is all the more disturbed by the perverse outcome. He uses this case as a "parable" to illustrate how "decent Americans victimize themselves and others" in the nation's cities.

Suttles, Gerald D. The Social Order of the Slum: Ethnicity and Territory in the Inner City. Rev. ed. Chicago and London: The University of Chicago Press, 1970.

Suttles' book extends the tradition of urban sociological scholarship in the sense that it represents a "reconstruction" of the community study as the basic vehicle for comprehensive understanding of the metropolitan condition. While other urban sociologists have concentrated on specific ethnic groups or particular social units, such as the street gang or family, Suttles attempts a more nearly complete analysis, presenting internal relations within the slum as well as the links through which slum dwellers relate to the surrounding city of Chicago. Some of these "links" are: communications devices, commercial exchanges, and religious institutions. "Internal relations" include: ethnic solidarity, local street corner groupings, and morality.

GEOGRAPHIC CULTURES IN AMERICA: CULTURES OF SOUTHWESTERN INDIAN RESERVATIONS

Dutton, Bertha P. Indians of the American Southwest. Englewood Cliffs, New Jersey: Prentice-Hall, 1975.

Dutton, an anthropologist who has spent several years on research projects and field expeditions throughout the southwestern U. S. as well as in Mexico and South America, presents in this book a synthesis of the Southwestern Indian cultures of today. Her appreciation and respect for the resoluteness of Indian peoples form a strong undercurrent in her description of the social patterns, religious beliefs, and art forms on various reservations. Several photographs are included showing ceremonial attire, reservation habitats, and craftspeople at work. Dutton weaves history with contemporary conditions to present a comprehensive exposition of ways of life among several Indian tribes--ways of life which continue to sustain the cultural identity of each people in spite of many attempts to convert them to the ways of white society.

Roessel, Robert A., Jr., et. al. Indian Communities in Action. Tempe, Arizona: Arizona State University, 1967.

Although this book has the practical orientation of "community development," the contributors also provide extensive descriptions of life on the Navaho and Apache reservations in the southwestern United States. In addition to information on economic conditions, the book supplies many details regarding tribal customs, family structure, and attitudes on the reservations toward education, white society, and modernization in general. Throughout the book, there is explicit and implicit evidence of the tension between Indian and white societies; the story this book tells is of the relationship between U. S. federal government and the Indians living on the reservations. Many photographs are included.

Sasaki, Tom T. Fruitland, New Mexico: a Navaho Community in Transition. Ithaca, New York: Cornell University Press, 1960.

Although now somewhat dated, Sasaki's study of Fruitland is nevertheless a useful contribution to cultural studies as it is a thorough examination of social relationships among the Navaho in New Mexico--including conflicts between those who live off and those who live on the reservation. The event that irreversibly disrupted the social patterns of life on the reservation that existed before the event occurred was the construction of a natural gas pipeline across 240 miles of reservation land. Sasaki's book is the story of the changes this construction wrought. Sasaki, an anthropologist, analyzes family structures, social organizations, changing values, and specific adaptations in life style following construction of the pipeline.

ETHNIC CULTURES IN AMERICA:
AMERICAN INDIANS

Brown, Dee. Bury My Heart at Wounded Knee: An Indian History of the American West. New York: Holt, Rinehart and Winston, 1970.

Famous narrative history of westward expansion and white subjugation, genocide, and uprooting of Indians. 1860-1890. It is an excellent work, quite moving, and makes good reading. Brown's introduction conveys an ethos of historical sensitivity and credibility, yet the book reads like an exciting historical novel without the fictional dialogue.

Oswalt, Wendell H. This Land Was Theirs: A Study of the North American Indian. 2nd ed. New York: John Wiley and Sons, 1973.

Oswalt presents detailed descriptions, by geographical area, of the ways of life of North American Indians, tracing cultural and tribal customs from their historic origins to either their extinction or to modern times. In the final chapter, Oswalt summarizes the experience of Indians in modern Canadian and American life, discussing, among other things, the displacement of tribes to reservations, legal conflicts over treaties and the popularity of Indians as a subject of anthropological research.

Thompson, Stith. Tales of the North American Indians. Cambridge, Massachusetts: Harvard University Press, 1929; and Bloomington, Indiana: Indiana University Press, 1966.

Thompson has collected 96 tales which were popular among North American Indian tribes, tales which have been taken from government reports, folklore journals, and publications of learned societies. The stories are typical examples of tales which offer a fresh insight into the Indian's view of the nature of man and the universe. Types of tales include mythology and creation legends, myths and fables of heroes and tricksters, animal-hero tales, and Indian adaptations of European stories. By presenting these stories by type rather than by tribe, the author encourages recognition of recurrent patterns in the tales which transcend geographical or linguistic boundaries.

Vogel, Virgil J. This Country Was Ours: a Documentary History of the American Indian. New York: Harper and Row, 1972.

Vogel's purpose is to present the "Indian's side" of the events which comprise American history. The scope is comprehensive, beginning with a description of life among various Indian cultures before the arrival of Columbus and continuing through 1972. In the last several chapters in the chronology section, Vogel deals with the experiences of Indians entering the cities during the 1960s. Indians as "tourist attractions," conflicts over fishing rights in the state of Washington, and the occupation of Alcatraz (in 1969), among other issues and events. Section V, "The Indian in Perspective," is a collection of essays on diverse topics related to Indian culture; some of the areas discussed in this section are: "Liberty and Authority among the Indians," "The Indian Concept of Time: A Cultural Trait," "Indian Names," "Imitation of Indian Architecture," and others.

Washburn, Wilcomb E. The Indian in America. (The New American Nation Series, ed. by Henry Steele Commager and Richard B. Morris) New York: Harper and Row, 1975.

Washburn's study of the relationships of Indian tribes to each other and to the European settlers of North America is characterized by the editors of the series as "interdisciplinary history," drawing on archeology, anthropology, ethnography, demography, sociology, and social psychology, as well as history. The author presents his findings in the framework of three distinct chronological and psychological levels of Indian experience: (1) relative equality with white settlers, as seen in the purchases of and negotiated treaties regarding Indian lands, the borrowing of Indian agricultural know-how, and the Indians' access to European goods through trade; (2) the end of Indian equality, represented by the uprooting of whole tribes and their relocation on reservations; and (3) the contemporary relationship between Indians and the rest of America, characterized by a tragically late white acknowledgment that Indians cannot be converted into whites and by increased activism among Indians, resulting in new educational opportunities and legal protections.

Washburn's thorough study includes discussion of such topics as Indian personality, Indian social structure, the reservation Indian, and the Indian in search of an identity. Yet he manages to avoid treating Indian culture monolithically, explaining how their incredible cultural diversity was responsible in part for the Indians' failure to unite against their common white enemies.

Wise, Jennings C. The Red Man in the New World Drama: A Politico-Legal Study with a Pageantry of American Indian History. Edited, revised, and with an Introduction by Vine Deloria, Jr.
New York and London: The Macmillan Company, 1971.

The theory of history presented in this book concerns the fundamental differences in cultural outlook that are inspired by different religious world views. Wise considers these differences to be key to understanding the "deep gulf that exists between Indian tribes and the rest of America." Thus, this book chronicles the religious history of American Indians showing, primarily, the implications for social evolution of religious world views which focus on the ultimate nature of the universe and society, in the case of the Indians, as opposed to religious world views that focus on the accomplishments of individuals. The chronicle begins with the Norse discovery and colonization of ancient America and continues through the 1960's.

ETHNIC CULTURES IN AMERICA:
BLACK AMERICANS

Coombs, Norman. The Black Experience in America.
Boston: Twayne, 1972.

Socio-historical presentation of the black experience, emphasizing the unique characteristics of Black Americans, their persecution and search for equality, and upsurge of political power and participation in the 60's and 70's.

Dye, Thomas. The Politics of Equality.
Indianapolis: Bobbs-Merrill, 1971.

History of development of racially stratified society, and the political and social forces that maintained it, and the changing forms of political action by whites and blacks in trying to change that status. Analysis of political strategies and concrete issues.

Hall, Raymond L. (ed). Black Separatism and Social Reality: Rhetoric and Reason. New York: Pergamon, 1977.

Collection of essays exploring the interesting and vital issue of black separatism--the founding of a nation of blacks in Africa or America, or of separatism through socioeconomic means--written over one hundred years. Interesting insights on the question, as well as its implications for present day black life.

Kain, John F. (ed). Race and Poverty: The Economics of Discrimination.
Englewood Cliffs, N. J.: Prentice-Hall, 1969.

Concise collection of statistics and descriptions detailing the economic disadvantage of the American Black, in income, labor, housing, and policy formation, including an excellent introduction detailing the historical and contemporary factors leading to the gap between black and white. The wide range of essays shows clearly that racial prejudice is manifested not only in social attitudes, but in every sector of political and economic life as well.

ETHNIC CULTURES IN AMERICA:
MULTIPLE CULTURES

Chin, Frank, et. al., eds. Aiieeee! An Anthology of Asian-American Writers. Washington, D. C.: Howard University Press, 1974.

Collection of stories by Filipino, Chinese and Japanese-American writers. Extensive introduction to the genre precedes stories. Book shows the extent and variety of the Asian-American experience, as well as the quality of its literary expression.

Glazer, Nathan and Moynihan, Daniel P. Beyond the Melting Pot: the Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City, 2nd ed. Cambridge, Massachusetts: MIT Press, 1970.

Well-known work detailing social, economic, and political characteristics of the 5 major ethnic groups in New York City, as well as the interrelationships among them. Glazer attempts to show the primal importance of ethnicity in the life of the city, especially in its political life. Excellent exposition of ethnic factors in issues of education, city services, and social values.

Handlin, Oscar. The Newcomers: Negroes and Puerto Ricans in a Changing Metropolis. Cambridge, Massachusetts: Harvard University Press, 1959.

Excellent study of Blacks and Puerto Ricans in New York, stressing similarities in adjustment, social action, and urban life, as well as presenting historical and demographic background. Author concludes that these groups will continue to move to New York, but require better social institutions and a reduction of prejudice to escape their poverty, and will continue to rely on governmental assistance.

Marden, Charles, F., and Meyer, Gladys, eds. Minorities in American Society, 5th ed. New York: D. Van Nostrand Company, 1978.

The sociology of America's ethnic and minority groups is the subject of this book. Part II, "Major Minority Situations in the United States Today," constructs a brief social history, including internal cultural traditions and changes, for the following groups: Negroes, American Indians, Mexican-Americans, Puerto Ricans, Chinese Americans, Japanese Americans, Hawaiians, and Jews. The concluding section is devoted to major problems in public policy with respect to America's ethnic diversity.

Miller, Wayne C. ed. A Gathering of Ghetto Writers: Irish, Italian, Jewish, Black, and Puerto Rican. New York: New York University Press, 1972.

Excellent collection of poetry, short stories, and narratives describing the ghetto experience, stressing the common bond of poverty, prejudice, ambition that crosses ethnic lines. Author has an extensive introduction, giving more detail of the background of the writers and situations included in the book.

Novak, Michael. *The Rise of the Unmeltable Ethnics: Politics and Culture in the Seventies*. New York: Macmillan, 1971.

This work is an attempt to account for the rise of ethnicity as a political force in the seventies, and to trace its implications in the future. Many interesting issues are raised, including intellectualism vs. WASP mentality, the democratic party, and its duties to ethnics, and forms of bigotry today. Novak uses a combination of scholarly research and his own impressions to deliver his overall message.

Williams, Robin, M., et.al. *Strangers Next Door: Ethnic Relations in American Communities*. Englewood Cliffs, New Jersey: Prentice-Hall, 1964.

Results of extensive study of ethnic relations, including chapters on ethnocentrism, prejudice, segregation, group interaction, and minority life. Book focuses heavily on blacks, but draws on evidence from many other ethnic groups as well, and is quite objective, though its lack of emotional character may make it a bit boring.

CULTURES OF NON-AMERICAN NATIONALITIES:
FRENCH CULTURE

Ardagh, John. The New French Revolution. New York and Evanston: Harper and Row, 1968.

This book was written in part to round out the impression the world may have of France as de Gaulle symbolizes it. It is a book about French society in transition and "essentially about the lives of ordinary Frenchmen." A special chapter has been added for the American edition in which the author comments on the events in France during May, 1968 -- specifically on how those events were the outgrowth of the social and cultural phenomena he had described. The early chapters are related to the French economy but of interest for cultural studies would be the chapters on: "Novelty and Tradition in Daily Life," "Youth with a Dusty Answer," "Intellectuals in Disarray," and "All the Arts Languish, Save One."

Ehrmann, Henry W. Politics in France: a Country Study. Boston: Little, Brown and Co., 1968.

While politics serves as the context for this study, Ehrmann actually provides a far-ranging view of French cultural traditions and changes. Of particular interest is Chapter III, "Political Socialization," in which he discusses the French attitudes, beliefs, and values that bear on French orientations to political authority. Under this rubric are sections on: "Religious and Anti-Religious Traditions," "Family and Class," "Education," and "Associations." A postscript interpreting the events of May 1968 is included.

Hoffman, Stanley, et. al. In Search of France: the Economy, Society, and Political System in the Twentieth Century. Cambridge: Harvard University Press, 1963.

The essays in this book are the products of scholars in various disciplines who all share an interest in how external events and developments have affected life in France. The studies were prepared under the auspices of the Center for International Affairs, Harvard University. The group of scholars worked together continually over a period of two years so as to combine individual analysis and interpretation with the benefits of joint criticism. Of special interest for intercultural studies are chapters 3, 4, and 6: "Social Change at the Grass Roots" (Laurence Wylie); "Continuity and Change in Bourgeois France" (Jesse R. Pitts); and "Six Authors in Search of a National Character" (Francois Goguel).

Métraux, Rhoda, and Mead, Margaret. Themes in French Culture: a Preface to a Study of French Community. (Hoover Institute Studies, Series D; Communities, No. 1) Stanford, California: Stanford University Press, 1954.

Although now 25 years old, this study may still be useful as an introduction to contemporary French culture as the writers work to identify ways in which French people learn to perceive their environment. Because these "themes" are elicited from a close study of relationships within the French family, one may find that certain basic attitudes remain over time. This volume draws parallels between attitudes in the family and attitudes discernible in such diverse contexts as the Code Civile and feature films.

Nourissier, Francois. The French. New York: Alfred Knopf, 1968.

Nourissier is interested not so much in France as in French people. His is a personal essay about being French: the cultural conflicts and other aspects of French identity. This translated work has little historical information, but relates a great deal of personal experience and reflection.

CULTURES OF NON-AMERICAN NATIONALITIES:
JAPANESE CULTURE

Hyoe, Murakami, and Sidensticker, Edward G., eds. Guides to Japanese Culture. Tokyo: Japan Culture Institute, 1977.

The Japan Culture Institute compiled this collection of selections and summaries of forty-five different but representative Japanese scholars, authors, and critics to convey to the reader (in English translation and with a commentary in English regarding each of the forty-five items) knowledge about Japanese traditions, life styles, ways of thinking and feeling--or, what "is generally known as 'culture'." Topics included are: land and people, language, spiritual life, intellectual tradition, social relations, literature, autobiography, history, the arts, and comparative studies.

Reischauer, Edwin O. The Japanese. Cambridge, Massachusetts, and London, England: Belknap Press of Harvard University Press, 1977.

As a description of contemporary Japanese culture and the contemporary Japanese "condition," there may be no more comprehensive yet succinct scholarship than contained in this book. The author, whose Japanese background includes years of residence in Japan as well as marriage to a native Japanese and service as U. S. Ambassador to Japan, has written a "portrait" that includes discussion of: the land, the agricultural and natural resources, and the geographical isolation of Japan: an historical background; Japanese society and politics; and Japan as a contemporary world power. (Also available for use on campus or community television stations is a thirty-program set of videocassettes, titled "Japan: The Living Tradition" (14 programs) and "Japan: The Changing Tradition" (16 programs), which the author helped to develop and which provide content on the early history and traditional culture of Japan and on the economic, political, and social development of the country. These videocassettes and related teaching materials are available from the University of Mid-America, Lincoln, Nebraska.)

CULTURES OF NON-AMERICAN NATIONALITIES: IRANIAN CULTURE

Jacqz, Jane, ed. Iran: Past, Present and Future. New York: Aspen Institute, 1976.

Any book about Iran is now dated. However, this volume records the thinking of more than 100 participants from 14 countries who met for a symposium in Iran four years ago. As such, it is one of the most comprehensive works available on contemporary Iran: a synthesis of the perceptions of scholars and leaders from multiple disciplines and diverse cultures. Topics include: Iran in the modern world; agricultural and rural development in Iran; the role of women; cultural development, and Iran's foreign policy.

Wilber, Donald N. Four Hundred Forty-Six Kings of Iran. Shiray, Iran: Pahlavi University, 1972.

From the title, the reader would expect the scope of this book to be awesome. Wilber does focus attention on individual rulers; however, he is somewhat selective. His treatment of these kings consists of portraying their personal development as leaders in the context of a duty to rule which has been defined by the tradition of various dynasties in Iranian history. By using this technique, Wilber makes the continuing cultural milieu in Iran seem slightly less enigmatic.

Wilber, Donald N. Iran: Past and Present. Princeton, New Jersey: Princeton University Press, 1948.

Wilber's main emphasis here is on "modern" Iran, although this book is now more than 30 years old. Following a short section on Iran's history and physical characteristics, Wilber presents a comprehensive survey of Iranian culture. His topics include: nomadic tribes, ethnic groups, religion, natural resources, and Iranian government.

CULTURES OF NON-AMERICAN NATIONALITIES: MEXICAN CULTURE

Calvert, Peter. Mexico. (Nations of the Modern World Series) London: Ernest Benn, 1973.

Calvert's time frame in Mexico begins with the Mexican Revolution and extends through the early 1970s. He is interested in demonstrating ways in which the Revolution had a permanent impact on Mexican culture. He also explores details of the lives of prominent Mexicans of the recent period, quoting from them directly. The final chapter is devoted to an interpretation of events in the late 1960s and the early 1970s. (Another source of information about the history of Mexico and its contemporary cultural and economic contexts is The History of Mexico: From Pre-Columbia to Present, by Samuel H. Mayo, printed by the Amerind Press in 1977. This book is the equivalent of a professorial teaching guide for use with about fifteen hours of videotapes on this same subject. The videotapes and the guide are available from the Los Angeles Community College District, California.)

Mabry, Donald J. Mexico's Accion Nacional: A Catholic Alternative to Revolution. Syracuse, New York: Syracuse University Press, 1973.

Mabry describes the formation of Accion Nacional, tracing its development from its origins in the church-state conflict which intensified during the Revolution and continuing on through the summer of 1972. Using the history of Accion Nacional as a focus, Mabry discusses the relationship between politics and religion which is peculiar to Mexico.

Redfield, Robert. The Folk Culture of Yucatan. Chicago, Illinois: University of Chicago, 1970, 1941.

A classic study in society and culture, this 400-page book provides elaborate description of the cities and towns of Yucatan. Redfield discusses both the Spanish and the Indian cultural heritages in Yucatan, comparing their cultural organization and disorganization, family structures, and evolutionary adaptations. Finally, Redfield offers his own conclusions regarding "folk culture and civilization."

Tuohy, William S. and Fagen, Richard R. Politics and Privilege in a Mexican City. Stanford, California: Stanford University Press, 1972.

This book is a study of society and politics in Jalapa, capital city of the coastal state of Veracruz. The authors' emphasis is on the patterns of citizen belief and behavior that sustain existing institutions, and on the political quiescence that results from a perpetuation of the existing social stratification. An appendix compares conditions in Jalapa with conditions in other urban centers in Mexico.

CULTURES OF NON-AMERICAN NATIONALITIES: IRISH CULTURE

Chubb, Basil. The Government and Politics of Ireland. London, England, and Stanford, California: Stanford University Press, 1970.

This book is intended primarily for students of Irish politics who lack an up-to-date work on the subject. Chapters contain examinations of political parties, interest groups, civil service, local government, and the citizens.

Uris, Jill and Leon. Ireland: A Terrible Beauty. Toronto, New York and London: Bantam Books, 1978.

Written in a crisp, controversial style as a series of "vignettes" relative to the island of Ireland, including both the Republic and Northern Ireland, the book is an interpretative study of the history and many cultural dimensions of the people who inhabit the country. Liberally illustrated with excellent photographs of the people, countryside, cities, and historic places, the authors attempt to analyze sociological, psychological, and historical trends and relationships that bear upon the contemporary conditions affecting the nation and its people. A chronology of significant events in Irish history is included also.

Wallace, Martin. Northern Ireland: 50 Years of Self-Government. Newton Abbot, David and Charles, 1971.

The author writes of changes that have occurred in northern Ireland over the past 50 years. He focuses on the social, economic, and political conditions which he believes produced the strong forces for self-government. Wallace analyzes the relationship between church and state, changes in economic and social policy, relations with Westminster, and the "Irish Question."

CULTURES OF NON-AMERICAN NATIONALITIES: WELSH CULTURE

Jones, Gareth. A New History of Wales: The Gentry and the Elizabethan State. Swansea: Christopher Davies Publisher, 1977.

A New History of Wales aims to provide a series of compact but comprehensive books which will introduce college and university students and, of course, the general reader to some major themes in Welsh history. This volume on The Gentry and the Elizabethan State includes chapters on gentry attitudes, country servants, governing families, and religion.

Mayo, Patricia Elton. The Roots of Identity: Three National Movements in Contemporary European Politics. London: Allen Lane, 1974.

This book provides a background to a revolt against centralist government and the fight to retain cultural identity in three ancient nations: Brittany, Wales, and the Basque territories. Two chapters, "The Coming of Age of the Welsh Nation" and "Wales Today" are devoted to discussions of cultural changes in Wales over time and cultural characteristics of the modern Welsh society.

Philip, Alan Butt. The Welsh Question: Nationalism in Welsh Politics 1945-1970. Cardiff: University of Wales Press, 1975.

This research into the political and sociological significance of Welsh nationalism since 1945 is intended to provide the context in which the development of Plaid Cymyu can best be understood. Philip analyzes the composition of the party, showing the sections and groups which provide the Plaid with its base of support, and traces the impact of Welsh nationalism on the general political life of modern Wales.

Williams, David. A History of Modern Wales. 2d ed. London: John Murray, 1977.

Williams describes the main developments in the political, religious, economic, and social history of modern Wales. The first thirteen chapters examine Welsh history from 1485 through the agrarian development. The final four chapters, however, will be of greatest interest for the study of modern Welsh culture. In this portion of the book, Williams covers the growth of nationalist consciousness and the social consequences in Wales of industrialization.

OTHER TYPES OF CULTURES: MUSIC AS CULTURE

Copland, Aaron. *Music and Imagination*. (The Charles Eliot Norton Lectures, 1951-52). Cambridge, Mass.: Harvard University Press, 1952.

The sixth lecture in this volume, "The Composer in Industrial America," is a compelling personal assessment by Copland of the conditions of life for an American composer of serious music. Copland speaks of what music "means" to him and the difficulties contemporary composers face in finding a "usable past" -- a musical tradition to serve not as an authority, but as a point of reference. The slowness of composers to adapt to the revolutionary changes in music wrought by technology is a dilemma yet to be resolved: "How are we to make contact with this enormously enlarged potential audience without sacrificing in any way the highest musical standards?" Copland's personal musings reveal the self-portrait of a contemporary American composer at work, thus giving the student an opportunity to witness music-as-culture in the making.

Keil, Charles. *Urban Blues*. Chicago and London: The University of Chicago Press, 1966.

Keil perceives "blues" to be an art form that belongs to and expresses the Negro male. Thus, this book represents an examination of the evolution of blues music in the context of black culture in the United States. As such, it serves the purpose of adding to the ethnomusicology literature. Indeed, Keil concludes his book with suggestions for further research to extend our knowledge and understanding of the relationship between culture and music.

Kolodin, Irving. *The Musical Life*. New York: Alfred A. Knopf, 1958.

Kolodin is enrapt. He barely contains his effusive love of classical music and those composers and performers whose lives are dedicated to it. His book is sometimes "chatty," nevertheless, Kolodin provides a sweeping inside gaze at the "musical life" that would certainly enrich the study of "music as culture." The book is divided into four sections: "Concert Hall," "Opera House," "Composers and Compositions," and "People and Places."

Merriam, Alan P. *The Anthropology of Music*. Evanston: Northwestern University Press, 1964.

With this book, Merriam provides a theoretical framework for the study of music as human behavior. To develop his theory, Merriam broadens his focus at points throughout the book to include the visual arts, oral literature, dance, drama, and architecture. Also, he applies various theories of cultural evolution, examining the interactions of music with human groups in a broad historical context and throughout many parts of the world.

Nettl, Bruno. An Introduction to Folk Music in the United States. Detroit: Wayne State University Press, 1962.

Nettl defines folk music as that music which is closely tied to the culture from which it emerges and which, therefore, most accurately expresses that culture's character and music. His emphasis is more on the musical sounds than on the words of folk music. Some material on the folk music of other countries (in Europe and Africa) is included but primarily to use in comparison with American Folk music, so as to highlight America's unique contribution to this art form. Also, he shows the use of folk music in the modern city, in the professional singer's repertory, and in art music.

Rich, Alan. Careers and Opportunities in Music. New York: E. P. Dutton & Co., 1964.

Rich is concerned that people contemplating careers as musicians should be apprised of "the hard and sad facts about musical life." He nevertheless describes in engaging detail what life is like for "The Solo Performer," "The Conductor," "The Ensemble Artist," "The Performer of Popular Music" (including jazz), the composer, the teacher, and--his own profession--the critic. This book is a "must" for a study of music as culture.

Smith, Cecil. Worlds of Music. Philadelphia and New York: J. B. Lippincott Company, 1952.

Although now quite old, this book remains useful for a study of music as culture because of Smith's unique contributions to this literature: his perceptions of managers and "organized audiences" as direct influences on the professional lives, experiences, and careers of musicians. Also, his treatment of the standard subjects--such as the worlds of orchestra, opera, composers, performers, dancers, and educators--provides a level of detail that enables the reader who has no direct experience in music-related occupations to gain insight into the determining characteristics and influences in the worlds of music.

OTHER TYPES OF CULTURES:
VISUAL ART AS CULTURE

Elsen, Albert E. Purposes of Art: an Introduction to the History and Appreciation of Art. 3rd ed. New York: Holt, Rinehart and Winston, 1972.

In the Introduction of this book, Elsen discusses the "artist's profession." In so doing, he describes changes over time in the socio-economic status of that profession, speculating on the origin of and bases for that status. He also writes of the psychological make-up of artists and possible psychological motivations for and explanations of some of their works. Elsen provides background on how the visual arts professions have historically been structured and the relationship of an artist's own life experiences to his or her work. Much of the rest of the book is organized either thematically or by periods and places. The concluding chapter is devoted to the modern artist's role in his or her own culture. Elsen discussed how various trends and movements have affected artistic expression and put pressure on artists as professionals.

Read, Herbert Edward. The Grass Roots of Art: Lectures on the Social Aspects of Art in an Industrial Age.
New York: George Wittenborn, Inc., 1955.

For Read, personal freedom distinguishes the artist. The artist lives in society, is subject to all its influences and the conditioning of family, school, and state, yet remains an individualist, apart from the social organism, when "doing art." This book is a philosophical treatment of the artist in society and how his or her plight and/or opportunities have changed and been reshaped since ancient times.

The following underlined terms are used in various sections of this report, and are intended to convey the general meanings indicated, for the purposes of this report:

career studies courses -- those formal, specialized studies that are offered by a community college for academic credit; that include knowledge considered to be appropriate for a person to acquire in order for the person to be employed in a particular technical, semi-professional, or specialized capacity; that normally are organized in a particular sequence; and that are not necessarily related to the academic degree requirements of a university or a professional school.

college course -- formal study for which a student must register with a college in order for the student to receive academic credit or other certification from the college for the student's successful completion of the study.

college curriculum -- the sum of all of the courses offered by a college, including both those courses required for a degree from the college and those courses that are supplementary and optional relative to a degree.

communications course -- formal study which is offered to a student for academic credit, designed to assist a student to develop appropriate college-level skills in written or oral self-expression, and required by the college as a part of the student's degree program.

continuing general education program -- a specific pattern of courses made available to adults of a community, regardless of the age or previous educational attainment of the adults, which courses are designed to encourage, and to attempt to provide, those adults with a reasonable breadth of intellectual content from the various fields of contemporary knowledge, as well as to provide them an opportunity to integrate and to apply that knowledge in contemporary contexts and in a manner that requires the development of multidisciplinary and interdisciplinary perspectives.

degree curriculum -- the sum of all of the courses required by a college for a student to earn a particular degree from the college.

developmental studies -- those courses offered to a student as supplementary and optional in the curriculum of a college, that are intended to develop further a student's basic skills in reading, written composition in the English language, and mathematics, and that are intended to be preparatory for the successful completion of college-level courses required to earn a degree from the college.

elective courses -- those formal studies that are offered by a college for academic credit, that are not necessarily required by the college for completion of a degree, but that are creditable to satisfy some portion of the degree requirements of the college.

general education program -- a specific pattern of courses required of all students seeking a degree, which courses are designed to encourage, and to attempt to provide, the student with a reasonable breadth of intellectual content from the various fields of contemporary knowledge, as well as to provide the student with an opportunity to integrate and to apply that knowledge in contemporary contexts and in a manner that requires the development of multidisciplinary and interdisciplinary perspectives.

general studies -- a specific pattern of courses required of all students seeking a degree, which courses are one part of a general education program, are categorized into a number of sub-groups representing contemporary general knowledge, and in sum are designed to provide a student with an appropriate exposure to a breadth of contemporary knowledge and research, including significant concepts, intellectual methodology, and current trends related to the evolution of that knowledge.

honors course -- formal study, offered for academic credit, supplementary and optional in the curriculum of a college but open in its enrollment only to those students whose academic records are sufficiently above average to qualify them to be registered for such a course.

integrative studies -- a specific pattern of courses required of all students seeking a degree, which courses are one part of a general education program, are representative of both intercultural and other contemporary perspectives, and in sum are designed to provide a student with an opportunity to analyze and to integrate various knowledge from a breadth of studies and to provide a student with an opportunity to apply that knowledge within a contemporary context using multidisciplinary and interdisciplinary perspectives.

liberal arts and sciences courses -- those formal studies that are offered for academic credit by a college, that are representative of the established academic disciplines and of the fields of scholarly research, that are typically organized in a relatively sequential order within each academic discipline, and that typically can lead to increasingly specialized advanced studies in graduate schools of universities or in professional schools.

orientation studies -- those courses that are offered to a student as supplementary and optional in the curriculum of a college and that provide a student an opportunity to explore or to become familiar with skills or information that would be helpful to the student in making educational use of the resources of the college and/or in making use of the college education which the student aspires to complete.

pre-professional courses -- those formal, specialized studies that are offered for academic credit by a college, that are inclusive of some of the knowledge in which various established professions expect a person to demonstrate understanding before the person can become eligible to practice the particular profession, and that normally are organized in a particular sequence related to the academic requirements of a university or a professional school.

specialized requirements -- those courses that are offered by a college for academic credit, that are required for completion of a degree, that normally are organized in a sequential order, and that are designed to assist a student to acquire knowledge and/or skill considered to be needed by a person who intends to become eligible for the practice of a profession, or who intends to be employed in a technical or semi-professional or specialized capacity, or who intends to pursue advanced study in that academic discipline in a university or professional school.

supplementary and optional courses -- those formal studies that are offered by a college and that are not necessarily required by the college for completion of a degree.

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